

G. Moddington
TWO

SERMONS

CONCERNING THE
STATE OF THE SOUL *4.*

On it's IMMEDIATE
SEPARATION from the BODY.

Written by BISHOP BULL.

Together with
Some EXTRACTS relating to the same Subject,
Taken from

WRITERS of distinguished *Note and Character.*

With a PREFACE.

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P R E F A C E.

TH E Subject of a Future State is a subject of such weight and consequence, that whenever we think, read, or write any thing belonging to it, our thoughts and meditations should be diligently weighed, and our words carefully expressed. To declare one's opinion concerning it from the imperfect suggestions of Reason, is so far from being a safe and sure guide, that tho' it may flatter, yet in the event will certainly deceive us. It will lead us into such gross errors, such inextricable difficulties, as must perplex and disquiet us to the highest degree.

The only true and comfortable refuge, that presents itself, to remove from us all our difficulties, is, To have recourse to the Holy Scripture. There we find our dark clouds disperse, our uncertain and fluctuating imaginations vanish away; life and immortality brought to a clear and satisfactory light. As to the time and continuance of this life, God knows, (and we all know by every day's experience) it is short and precarious. To-

“ ment, for the crimes I have been guilty of, my
 “ soul shall remain in the same dormant, senseless
 “ condition with that of my body till the day of
 “ Resurrection ; when I shall receive the punish-
 “ ment due to my transgressions : But of that day
 “ they acknowledge themselves to be entirely ig-
 “ norant : Nor do the Scriptures any where ascer-
 “ tain the precise time when it shall happen.”

Is not this a natural consequence, which the men
 of this world will be ready to draw from the Doc-
 trine that of late hath been advanced ? Of late did
 I say ?—So far from it, that it took deep root in
 the early ages of the Church, and spread itself
 among many other erroneous tenets. The good
 Seed that was sown, was injured by this mixture :
 For the Tares that were scattered among the wheat
 perplexed the well-designing reapers. The expected
 harvest was more troublesome and laborious.

Of this the Reader will satisfy himself from
 the following EXTRACTS, and especially the
 BISHOP'S two most excellent DISCOURSES.

He thoroughly considers this very important
 subject, and treats it in such a manner, with so
 much reasoning and solid judgment, that one can-
 not help being surpris'd to find the old Hereſy,
 after

after having been so learnedly refuted, should now revive again. Those who are favourers of that Heresy tell us, when a man is in a profound sleep, it is equally the same to him whether he sleeps one night, one year, or one century ; because as he hath no perception of any thing, the time past with respect to him, is *no time*. And when he awakes, and is summoned to judgment, he hath no reflection at all of those many years, during which his soul continued in an insensible state.

But to any serious Christian it must surely occasion no little uneasiness, to think that his active vigorous soul, which, when united with the body, was possessed of most excellent talents, and upon all occasions ready to exert them ; To think, that at the summons of Death it shall sink at once into a senseless condition, and have no principle, no more power of action left than a dead lifeless corpse. As to Scripture, it is suggested, no sufficient argument can be drawn from thence to prove that the soul continues in a thinking state, when separated from the body. To which it may be answered, That the reason why we do not find in those sacred writings particular arguments to prove the truth of this doctrine, is, because there was no occasion for them. For to what purpose need we have recourse to arguments when in the
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tenour of any discourse, or subject that is treated of, the doctrine itself is all along supposed, and taken for granted ?

But let us examine the Scripture a little, and see whether this doctrine, tho' not delivered in express terms, is not really a just and certain consequence. For instance, when *Judas* is mentioned *going to his own place*: Can we imagine, *the place he went to*, was only to receive his soul, and there, void of all perception, to continue till the Resurrection? No; but rather, as the learned Bishop writes, *a place and state, fit for so vile a miscreant*: τὸν τόπον δίκαιον according to the Alexandrian MS. *his due place of misery, which he had justly merited by his wickedness. To go to one's own place*, was, as he observes, a known phrase in the age of the Apostles, *to signify a man's going presently after death, into his proper place and state, either happiness or misery, according to the life which he had before lived.*

This passage of Scripture, I should imagine, wants no proof, but instead of it supposes, that the soul of a wicked man, when separated from the body, is conveyed immediately to *a place of punishment*. And from hence we may readily conclude that the soul of every one of us in proportion to our good or evil conduct in this life, at the point
of

of death, must be either happy or miserable. Even *Solomon* was satisfied of this great concern, otherwise he could never have transmitted to us these very affecting words; *Eccles. xii. 7. Then shall the dust return to the earth, as it was; and the spirit shall return unto the Lord who gave it.* If the author of the *Book of Wisdom* had not been of the same opinion, he would never have said, *ch. iii. 1. that the souls of the Righteous are in the hands of God.* Very little would the encouragement have been to our Saviour's disciples, when he enjoined them, *Not to fear those which kill the body, but are not able to kill the soul,* *Matt. x. 28.* were they possessed with the least apprehension, that after death the soul was to be placed in no better state than that of the body. Was our Saviour's spirit after his Crucifixion to lose all it's rational faculties; why did he commend it to his Father's hands? *Luke xxiii. 46.* The same question may be urged with respect to *St. Stephen*, who, at the time of suffering, imitated his Master, saying, *Lord Jesus receive my spirit; Acts vii. 59.*

If language is the principal means of conveying our thoughts, which no one ever doubted; what can be more full and expressive than those words to the penitent thief? *To-day shalt thou be with me in Paradise.* *The subterfuges,* saith our excellent

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Bishop,

Bishop, and shifts of Heretics to evade this text, are so perfectly ridiculous, that I must make myself ridiculous if I should mention them, much more if I should go about to refute them. Wherein, we may ask, does the perfection of *those just men*, Heb. xii. 23. consist, if not in the possession of happiness? And what difficulties soever are raised concerning that text of 1 Peter iii. 19, 20; no doubt but the *spirits* there mentioned, were the *spirits* of those who were destroyed by the flood.—Why should St. Paul be willing rather to be absent from the body, and present with the Lord, 2 Cor. v. 8. if he did not really think that at his departure he should be happy in enjoying the Divine Presence? And the words that he heard in Paradise, 2 Cor. xii. 2. by whom do we imagine were they uttered, but by those who inhabited the blessed mansions of Heaven?—But this is to anticipate the Reader's pleasure, which, I trust in God, he will not only receive from the following *Sermons* and *Extracts*; but from thence be able to remove all his scruples relating to a subject of so great and weighty importance.

There is one thing more that suggests itself to me, viz. The advantage that may possibly arise from these *Sermons*, &c. by giving a check to the spreading of the old Heresy of a SLEEPING SOUL; which

which I am informed hath taken some root in one of our famous Universities——Places so well intended, and so happily established for laying the foundation of True Religion; that instead of finding in those Nurseries of Learning any novel doctrines advanced, or any old ones revived, contrary to what the Scriptures teach, and different from the sentiments of the purest ages of Christianity; ——Instead of this, we have just reason to expect that Religion should appear in the greatest beauty of holiness: Not defiled with any Heretical mixture, not perplexed with such amusing speculations, as are of no service, but may be, and, it is to be feared, are, attended with dangerous consequences. Especially considering what numbers of youth from every quarter are sent thither for improvement in sound, religious principles; and who, like tender plants, if well nurtured, will grow up to perfection: But if once corrupted, it will be next to a miracle if they produce *good fruit*.

Concerning

which I am informed, that the same is not in the
of our religious observances. — Hence it will be
tendency, and to happily establish for living the
tradition of the Religion; that in such cases
ing in these instances of leaving any novel
things a variety, for any one and every country
to what the Scriptures teach, and differing from
the opinions of the Church of Christ.
— in each of these, we have no reason to expect
the Religion should appear in the general domain
of politics: it is allied with any liberal
and the people, and with the surrounding
things, as much as to give, to be, and to
to be done, and attended with the same
process. Especially considering what non-
vouch from every quarter and the truth of the
provement in found, religious principles, and
who, in a similar manner, it will naturally
grow up to perfection: But it once
it will be next to a miracle if it is not done.

Am.

*Concerning the STATE of the SOUL on its immediate
Separation from the Body.*

THE very learned Bishop Bull hath considered this subject with so much care and judgment, not only from the testimony of Holy Scripture, but from the consentient doctrine of the writers of the primitive Church; that whoever reads his two *Sermons*, on this very interesting concern, must think it almost needless to have recourse to any other author.—But for the reader's farther satisfaction, after those two excellent discourses, I shall produce some authors of distinguish'd note and character, in their own words, who have mutually agreed in their sentiments on the same important subject.

Both the Sermons are from the same Text, viz. Acts i. 25. *That he might go to his own place.*—In the *first*, the Bishop undertakes to prove, that *the Soul of Man subsists after death, in a place of abode provided by God for it, till the Resurrection.*—In the *second*, *That the soul of every Man present'y after death,*

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bath

both its proper place and state allotted by God, either of happiness or misery, according as the man hath been good or bad in his past life.

Sermon the first begins thus :—In the verses before my text, we have an account of the election of a new Apostle, in the room of the apostate *Judas*, who by his defection and miserable death consequent thereon, had rendered the complete and mysterious number of Apostles chosen by our Saviour uneven, and made a breach in that jury of witnesses that were to report and testify his Resurrection. In this grand affair they first make use of their best judgment, by appointing two persons of the number of the seventy disciples, *Barabas*, and *Matthias*; either of them, as they conceived, fit for the office, leaving it to their Lord and Master to determine, which of the two should be the man, and stand as an apostle. This divine determination they seek for by casting of lots, an ancient way of decision in such cases, used both in the church of God, and among the gentiles. But before they go to the decision of this important affair, they betake themselves to their prayers, that God would by his special providence direct the lot, and the event was this, that the *lot fell upon Matthias*.

The

The office of the person to be elected, is described in the verse out of which my text is taken, λαβειν τον κληρου της διακονιας κ' αποστολης, *to be made partaker of the ministry and apostleship*, that ministry and apostleship from which *Judas* fell; the sad event of whose fall is said to be this, that *he went to his own place* or state, a place and state fit for so vile a miscreant; that he fell from the highest dignity to the greatest infelicity, from the fellowship of the apostles, to the society of devils. *That he may take part of His ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.*

Indeed some difference hath been started about the words of my text, whether they are to be referred to *Judas* mentioned immediately before, or to the new apostle under election. Our learned *English* paraphrast refers them to the latter, understanding that the new apostle should go and betake himself to his proper place, charge and province in the apostleship, the words *from which Judas by transgression fell*, being included in a parenthesis. But this interpretation, besides that it departs from the generally received sense of ancient and modern expositors, (which is prejudice enough against it) is also many ways incommodious. For first, it feigns a parenthesis in the text

without any reason at all. And then it is not so natural to refer the words to a person mentioned at a distance in the context, as to a person named just before. Lastly, this interpretation seems to suppose, that every apostle had his distinct and proper place and province in the apostleship, which is not true. For the apostleship, and every part of it, was common to every apostle; who might do all the same things in any place, that any other apostle did. Sure I am, there was no such distribution of provinces at the time of this election; for then the apostles executed the same office all in the same place and country, among the Jews, to whom alone they were at first to preach the Gospel of Christ. The dispersion of the apostles into the several heathen nations, as they themselves saw convenient, was not till after the obstinate infidelity of the Jews gave occasion for it. The sense therefore, tho' foreign, yet is not so strange as some have made it, who have accused the forementioned excellent expositor of singularity, and as being the first author and inventor of it. For the learned *Isidore Clarius* in his notes on my text, delivers the same sense, without expressing any the least dislike of it.—But yet I say it is a mistake, and the common interpretation is undoubtedly the right, that *Judas* having forsaken and betrayed his Lord and Master,

fter, brought himself to a most wretched end, (as is before in this chapter related, v. 16, 17, 18.) and upon his death went to his proper place, the place and state of lost reprobate spirits, and damned souls; a company with which he was far more fit to be numbered, than with the apostles of Christ. And therefore the *Alexandrian MS.* of venerable antiquity, reads here, ^a *to his due place*, that is, to the place and state of misery which he had justly merited and deserved by his wickedness.

Now that this is the true meaning of my text, I shall farther demonstrate, by shewing that the phrase, ^b *to go to one's own place*, or ^c *to one's due or appointed place*, was a known received phrase in the apostolic age, to signify a man's going presently after death, into his proper place and state, either of happiness or misery, according to the life which he had before lived.—*Polycarp* in his epistle to the *Philippians* towards the end of it, speaking of the apostles and other martyrs of that age, saith, ^d *That they are with the Lord in their due place.*

^a Εἰς τὸν τόπον τὸν δικαίου. ^b Πορεύσθαι εἰς τὸν ἴδιον. ^c Εἰς τὸ ὀφειλομένον ὅτι, ὠρισμένον τόπον. ^d Ὅτι εἰς τὸ ὀφειλομένον αὐτοῖς τόπον εἰσι παρὰ τῷ κυρίῳ.

Clement Bishop of *Rome*, of whom *St. Paul* makes very honourable mention, *Phil.* iv. 3. and who was therefore ancients than *Polycarp*, in his undoubted epistle to the *Corinthians*, useth the same phrase more than once to the same purpose. For not far from the beginning of that epistle, speaking of the glorious end of *St. Peter*, he saith, ^c *Thus having suffered martyrdom, he went to his due place of glory.* The same *Clement*, presently after the same epistle, speaking of *St. Paul's* martyrdom, says, ^e *Thus he departed out of the world, and went to the holy place.* So *Barnabas*, (or whoever was the author of that very ancient epistle going under his name) expresseth the happy departure of good men into the other world, by the phrase of ^g *going to their appointed place.* But the apostolical Bishop of *Antioch*, *Ignatius*, in his epistle to the *Magnesian*, not far from the beginning, speaks fully home to our purpose. ^h *There are two things together set before us, life and death, and every one shall go to his own place.* Lastly, *Irenæus* the disciple of *Polycarp*, speaks in the same language with his master. For in his fifth book, chap. 31. he says, that the souls of the true disciples of Christ,

^c Οὕτως μαρτυρησας ἐπορεύθη εἰς τὸ οφειλομενον τοπον τῆς δόξης.

^e Οὕτως ἀπηλλοτριῶν τὸν κόσμον, καὶ εἰς τὸ ἅγιον τοπον ἐπορεύθη.

^g Ὁδεύειν εἰς τὸ ὁρισμενον τοπον.

^h Ἐπικείται τὰ δύο ὁμα, ὅτε θάνατος καὶ ἡ ζωὴ, καὶ ἕκαστος εἰς τὸ ἴδιον τοπον μέλλει χωρεῖν.

Christ, presently after death, *Abibunt in invisibilem locum, definitum eis à Deo, & ibi usq; ad resurrectionem commorabuntur*: shall go into an invisible place, appointed them by God, and there shall tarry even unto the resurrection. Where the *definitus locus*, the appointed place, was doubtless in Greek the *ωρισμενος τοπος* of Polycarp, and the same with the *δικαιος τοπος* the due place, used by the Alexandrian MS. here in my text, of the contrary state of Judas: All which expressions signify the determined proper place or state, which all souls presently after death, good or bad, accordingly go to. After so many clear and full testimonies, I suppose no man can yet be to seek, what is meant in my text by Judas his going after his wretched death, *to his own place*.

And having thus explained my text, that I may not detain you, too long, only with a criticism on the words, I shall now proceed to raise some useful and profitable observations from it, which shall be these two.

Observ. I. *The soul of man subsists after death, and when it is dislodged from the body, hath a place of abode provided by God for it, till the resurrection of the body again.*

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Observ. II. *The soul of every man, presently after death, hath its proper place and state allotted by God, of happiness or misery, according as the man hath been good or bad in his past life.*

Of these propositions I shall discourse in their order.—*The soul of man subsists after death, &c.* And this proposition I shall manage so, as to prove it chiefly by Testimonies of the Holy Scripture, supposing that I am to deal with men that acknowledge its divine authority, (as having been many a time sufficiently proved to them) and only question whether any such doctrine be clearly delivered in it. Of which sort are many professed Christians, who believe a Resurrection and a Life to come, and yet deny the distinct subsistence of the soul after the death of the body; and whilst the body remains in the state of death, that the soul dies, and is extinguished with the body; and consequently that the resurrection, which we Christians profess to believe in our creed, is of the whole man both soul and body. Out of the abundance of texts of Scripture, that refute this error, I shall make choice of some few that do it most clearly and expressly.

And first, even in the Old Testament, we have a full testimony given to this truth, that the soul
subsists

subsists after the death of the body, by *Solomon*, Ecclef. xii. 7. *Then shall the dust return to the earth, as it was : and the Spirit shall return unto God, who gave it.* The plain and evident sense of which words is this. Whereas man consists of two parts, Body and Soul, the condition of these two, when a man dies, will be very different : For the body being at first taken out of the dust of the earth, and so of a corruptible constitution, shall go back into the earth again, and moulder into dust ; but the Soul, as it is of another and more excellent original, (as being at first inspired immediately by God himself into the body) shall not perish with the body, but return to that God, from whom it came ; in whose hands it shall continue safe and inviolate, according to that of the Author of the Book of Wisdom, ch. iii. 1. *But the Souls of the Righteous are in the hand of God, and there shall no torment touch them.* For *Solomon* seems to speak of the end of man according to God's first intention and ordination, which was, that the Soul of man, after death, should go to God and the Heavenly Beings ; and not of the accidental event of things, happening thro' man's sin and wickedness, whereby it comes to pass, that the souls of many men, when they die, instead of going to God, go to the Devil and the infernal regions. Tho' it is true also, that the spirit of every man after death, good or bad, in

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*This is a general understanding that he goes to the Devil & the infernal Regions
finally, not the intermediate state
the damned & the blessed*

some sense goes to God, either as a Father, or as a Judge, to be kept somewhere under the custody of his Almighty Power, in order to the receiving of his final Sentence at the last Judgment, either of happiness or misery. And accordingly the wise man a little after subjoins the article of a future universal Judgment, v. 13, 14. But if any man yet doubt, what *Solomon* intends here, by the Soul's returning to God, and not to the earth with the body, let him consult the third chapter of this book of Ecclesiastes, where he first declares his thoughts of an impartial Judgment of God, that shall happen at a certain determinate time, both to the righteous and the wicked, according to their different works and actions, v. 17. *I said in mine heart, God shall judge the Righteous and the Wicked; for there is a time there for every purpose, and for every work.* And then in the following verses, to the end of the chapter, he expresseth another thought or suggestion, that sometime came into his mind, opposite to the former; or rather he represents the thought of the prophane person, viz. That there is no such future Judgment, that Religion is a vain thing, that there is no difference between the soul of a man and a brute; but that they both perish together with their bodies; and consequently, that it is a man's best course, freely to enjoy what this present life affords him, and that

that it is a vain thing to expect any better estate in another world. In which discourse he introduceth the *Epicurean* (if I may be allowed so to call him by an anticipation) thus deriding the notion of the Soul's immortality, v. 21. *Who knoweth the spirit of a man that goeth upward, and the spirit of the beast that goeth downward to the earth?* As if he had said: As for the talk of man's soul-being immortal, who can demonstrate that problem? who can discern any sign of difference betwixt the soul of a man and a brute, that shall prove that the one goes upward to the region of permanent and eternal Beings, the other downwards, that is, perisheth together with it's body, that moulders in the earth. Certainly hence it is most clear, that the phrase of *man's Spirit going upward*, signifies, in *Solomon's* sense, something directly opposite to the condition of the soul of a beast, that dies together with it's body; that is, that it signifies the immortality of man's soul, and it's subsistence after the death of the body. Now what *Solomon* doth here in the beginning of this book question in the person of the *Epicurean*, whether the spirit of man when he dies, doth thus go upward, he doth clearly in the Text before cited, towards the end of the same book (where he expresth his own most serious and resolved thoughts) peremptorily determine in these

words: *Then shall the dust return to the earth, and the Spirit shall return unto God who gave it.*

The matter is plain and evident. The New Testament very often, and most expressly delivers the same doctrine. Our Saviour, Matt. x. 28. thus exhorts his Disciples: *Fear not them which kill the body, but are not able to kill the soul: But rather fear him, which is able to destroy both soul and body in Hell.* What can be more clear? If the soul had such a necessary dependance on the body, that when this dies, itself must needs die with it; then he that kills the body, would with the same stroke murder the soul too. But our Saviour tells us, that this is impossible for man to do; the soul remaining even after the death of the body, and being out of the reach of any created power, that is able to destroy it. If it be said, that this is meant only of the utter destruction of the soul, which no man is able to effect, God having promised a Resurrection to Life again; this will appear to be only a wretched shift, to avoid the force of the plainest text. For in this sense our Saviour might have as well deny'd, that it is in the power of a man to kill the body of another man; that is, to destroy it utterly and finally, because God will raise it again at the last Day. But our blessed Lord grants, that the body
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may be killed by man in the same sense, wherein he denies, that the soul can be destroyed by him; and therefore speaks not this only with reference to the Resurrection.

Of the same truth our blessed Saviour assures our belief by his own example, when being at the point of death, he said, *Father, into thy hands I commend my spirit*, Luke xxiii. 46. He believed that he had a spirit, a superior soul, that after the death of his body, and the extinction of his animal soul, should still remain; and this he recommends to the gracious and safe custody of his Father. And lest we should think, that this was a peculiar privilege of the soul of the *Messias*; St. *Stephen*, when dying, after the same manner commits his spirit to Christ himself, then exalted at the right hand of the Father, saying, *Lord Jesus, receive my spirit*. Acts vii. 59.

Again, how express are those words of Christ to the penitent thief on the cross! *Verily I say unto thee, to-day shalt thou be with me in Paradise*. Luke xxiii. 43. This certainly is a plain promise to the thief, that on the very same day, wherein he died with Christ, his soul (for his body was to be taken down from the cross, and buried in the earth) should be with Christ in Paradise. His soul therefore died not
with

with his body, but immediately after death, went with Christ's soul to Paradise, *εις τον ιδιον τοπον*, *to the proper place*, for so great and illustrious a penitent. The subterfuges and shifts of Heretics to evade this text, are so perfectly ridiculous, that I must make myself ridiculous, if I should mention them, much more if I should go about seriously to refute them.

Farther, we read expressly in the New Testament of separate spirits of men, both good and bad. Of the spirits of good men departed, the divine Author of the Epistle to the *Hebrews*, speaks, when he tells us, that we Christians are joined not only *to an innumerable company of Angels*, but also to the society of *just men made perfect*, or that have finished their course, Heb. xii. 23. Of the spirits and souls of wicked men, remaining after death, St. *Peter* as expressly speaks, 1 Pet. iii. 19, 20. *By which also he went and preached to the spirits in prison, which sometime were disobedient, when the long-suffering of God waited in the days of Noah, &c.* How, and when Christ preached to those spirits in prison, is not my business at present to enquire: But the text plainly enough affirms, that the spirits of those wicked men that were destroyed by the Flood, were then in being, and in prison too, that is, *in the sad place of Judas*, in the place and state of miserable souls,

souls, reserved, as in a jail or dungeon, to the future Judgment and Execution.

St. Paul also most plainly teacheth, that a man (that is, his soul) may be absent from his body, and subsist without it, and in a state of separation from it, 2 Cor. v. 8, 9, 10. *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of him. For we must all appear before the Judgment-seat of Christ, &c.* The same St. Paul speaks of Visions and Revelations that he had seen and received in Paradise and the third Heaven; but whether he saw those visions in or out of his body, he professeth himself doubtful and uncertain, 2 Cor. xii. 2, 3, 4. *I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth) such an one caught up to the third Heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell, God knoweth) how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. If the Apostle had believed the vain philosophy of some men, that a man's soul cannot subsist without his body, he might very easily and most certainly have resolved his own doubts, and concluded that*
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he received those visions and revelations in the body, seeing out of the body he could not so much as subsist.

But not to pursue any farther those particular texts of Scripture, that occasionally (and as it were by the by) dropt from the pens of the sacred writers, let us enquire into the whole state of the question concerning the soul's immortality and permanence after death, as it was controverted between the two great sects among the Jews, the *Sadducees* and *Pharisees*, in our Saviour's time; and as it was by the Apostles of Christ, and by Christ himself, professedly determined.

The dogmata and tenets of the *Sadducees*, opposite to the doctrine of the ancient Church of the *Jews*, held by the *Pharisees*, are very briefly, yet fully enough express'd by St. *Luke*, Acts xxiii. 8. *For the Sadducees say, there is no resurrection, neither angel nor spirit; but the Pharisees confess both.* The *Sadducees* believed that there is a God, tho' whether they believed God himself to be incorporeal, is not without very great reasons questioned by some. But this is certain, that besides God, they believed nothing at all to subsist, but what is perceptible to sense. And hence they deny'd Angels to be permanent substances, believing the Angels of which they had read in Scripture, to be only certain phantoms,

tasms, occasionally formed by God, when he would at any time reveal his will to the sons of men, and afterwards vanishing and disappearing. And agreeably to the same hypothesis, they deny'd also any such beings as the spirits of men, distinct substances from their bodies, and able to subsist without them. And hence farther, by a necessary chain of consequences, they deny'd the Resurrection of the bodies of men after death. For to what purpose should the body of man arise, if there were no soul in being, to which it should be reunited, and by which it should be again informed? And how could the same man at the Resurrection receive the reward of his past actions, as the *Pharisees* rightly taught, if his soul did not subsist after Death? For every man hath his individuation chiefly from his soul; and *animus cuiusque est quisque, the soul of every man is the man*. If therefore the soul of man itself be extinguished by death, at the raising of our dust, a new soul must be produced by God for every man, and so every man would be another man, and the same men could not receive the rewards and punishments of the world to come, due to their respective actions done in this life, which is the only supposed end of the Resurrection. This a Learned man more scholastically expresseth in these words, “ If the soul
 “ be not a permanent substance, but only a quality

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“ or

“ or crasis, which, when the body dies, perisheth
 “ and is extinguished with it, it is impossible that
 “ the same numerical man should rise after death ;
 “ because the form or soul which perished, cannot
 “ be numerically the same with the form or soul
 “ which is restored. For this is numerically
 “ another, because between that which perished,
 “ and this which is restored, there intervened *ni-*
 “ *hilum*, a *non-entity*. Now whensoever between
 “ two extremes, a *medium* of a diverse kind is in-
 “ terposed, those two cannot be numerically the
 “ same, tho’ they may be the same specifically.
 “ For that is numerically one, which is contained
 “ in one common term ; as that is one line which
 “ is not cut off or interrupted, and that one mo-
 “ tion which is not discontinued by rest. But
 “ there is no common term between that which
 “ once was and perished, and that which after-
 “ wards is produced ; for non-existence came be-
 “ tween them, and therefore they cannot be nu-
 “ merically the same.”

Vain therefore would be the expectation of good
 men, because they themselves should not be re-
 warded in the Resurrection, but others for them.

To this I add, that as a Resurrection cannot be
 rightly defended, unless we assert the permanence
 and

and substance of man's soul after death; so this being acknowledged, a necessity of the resurrection of his body plainly follows. In order to the demonstration whereof, we are in the first place to observe, that the body is not in man a thing adventitious or superinduced, a thing which at first he was without, and afterward was invested with; (a dream of those men, who hold a pre-existence of souls or spiritual beings, afterward, for some fault committed in their primitive state, thrust down into bodies, as into prisons) but it is an essential part of man. Tho' the soul be the principal, and by far the most excellent part, (as I have said before) yet the body too is one constitutive part of that *compositum*, that compounded thing which we call man. For the sacred oracles teach us, that the body of man was a thing made by God in the very first creation and constitution of man; nay, that the body was made before the soul; *God first forming man out of the dust of the earth, and then breathing into his nostrils the breath of life, so that man became a living soul*, Gen. ii. 7. That is, that which was taken out of the earth, and that which was from without breathed by God into it, made in the whole one living man; the soul being here put for the whole man, as often elsewhere in the Holy Scriptures. And the Apostle plainly tells us, that the body, as well as

the soul and spirit, belongs to the *ολοκληρον* the whole of man, that whole, which he prays may be preserved *blameless unto the coming of our Lord Jesus*, that is, the day of Judgment, 1 Theff. v. 23.

This being established, we thus argue. Seeing the soul of man is permanent and subsists after the death of the body, and yet the body also belongs essentially to the constitution of man; when that body is defunct, either the soul must remain perpetually in a state of separation, and, as it were, of widowhood, or the body must be recalled to life, and again united to it,

The former hypothesis agrees not to reason: for seeing the soul alone doth not constitute human nature, that being which we call man, if the body utterly perished, would for ever remain as it were an half man, and be destitute of a part of himself: And indeed that he should be so by dispensation, and for a certain time, and for certain causes, is not absurd; but that he should continue so for ever, seems repugnant to the order of things established by the divine wisdom. In a word, if man had not sinned, the union between his soul and body should have been uninterrupted and perpetual, that is, if he had never sinned, he should never have died; but by sin came death, which
dis-

dissolved the union. Yet by the grace of a new covenant in Christ, that death becomes not perpetual, and man receives a second promise of immortality. In order to which, tho' his body remain for a while under death, (an irreversible decree being past, that man should return to the dust from whence he was taken) yet his soul still subsists, and his body too shall in due time be raised again; and then the breach made by sin shall be fully healed, and the union between soul and body shall never more be dissolved, but the duration of both shall run on in lines parallel. And our Saviour expressly tells us, that *they who shall be accounted worthy to obtain—the Resurrection*, shall not, *cannot die any more*. Luke xx. 35, 36.

So necessary doth a Resurrection to Judgment, and the soul's subsistence and permanence after death, depend each on the other; and therefore the *Sadducees* were very consistent in their principles, when they denied both together. And so much for the philosophy of the *Sadducees* in this matter.

The *Pharisees* on the other side held a just contrary chain of doctrines, viz. That there are certain immaterial and invisible beings, both Angels, and also spirits of men, distinct substances from
their

their bodies, and subsisting after the death of their bodies, and therefore that there shall be a Resurrection. He that believ'd one of these hypotheses, believ'd all; and that deny'd either of them, equally deny'd the rest. Now St. *Luke* expressly tells us, that St. *Paul* openly declared himself to be on the *Pharisees* side in this controversy, Acts xxiii. 6. He made indeed this profession at that time politicly, and to save himself from present danger; but yet his profession was honest and true, and void of any deceit or equivocation. And why should St. *Luke* together with the error of the *Sadducees*, in denying a resurrection, join their other opinions; that there are no such things as Angels, or spirits of men distinct substances from their bodies, but that he believed these opinions to be equally errors with the former, and indeed to have a necessary connection with it?

But let us hear the determination of our Lord himself in this controversy, Matt. xxii. 31, 32. *But as touching the Resurrection of the Dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.* Where our Saviour proves against the *Sadducees*, the Resurrection of the Dead, from the words of God concerning *Abraham*, *Isaac*, and

and *Jacob*, spoken to *Moses* many ages after the death of those blessed patriarchs, *I am the God of Abraham, &c.* And he lays down this hypothesis as the foundation of his argument; that *God is not the God of the dead, but of the living*: Which indeed is an evident proposition; seeing for God to be one's God, necessarily implies a present relation that God hath to him; and no relation can continue, where either of the relatives cease, and is taken away; whence it clearly follows, that *Abraham, Isaac, and Jacob*, were alive, and did subsist (viz. in their spirits) when God spake those words to *Moses*, that is, many ages after the death of their bodies.

And to this sense of our Saviour's words, doubtless the holy apostolic bishop and Martyr *Polycarp* had respect in his last prayer at the stake, recited by *Eusebius*, E. H. lib. 4. ch. 15. out of the epistle of the Brethren of *Smyrna*, who were present at his martyrdom. For in the beginning of that prayer he thus addresseth himself to God, *h O thou God of the whole race of righteous men, who live before thee.* And having particularly mention'd the martyrs, he presently adds, *i Among*

h Ο Θεός πάντος τῆ γενεᾶς τῶν δικαίων οἱ ζῶσιν ἐνώπιόν σου.
i Ἐν οἷς προσδεχθῆναι ἐνώπιόν σου σήμερον.

whom

whom may I be received before thee this day. So *Justin Martyr* in his second apology, p. 96. (as it is reckon'd in the vulgar editions) tells us, that by what was said out of the bush to Moses, *I am the God of Abraham, &c.* was signified, ^k *That those men even after death do still remain and subsist.* Hence also in the most ancient liturgies of the Church, the place and receptacle of the spirits of just men deceased, is called, ^l *The region of the living, the bosom of Abraham, and Isaac, and Jacob,* as we find it in the office for the dead, at large described by the author of the *Ecclesiastical Hierarchy*, chap. ult. and from those ancient liturgies our Church hath taken that prayer of her's which we have in the office for the Burial of the Dead: *Almighty God, with whom do live the spirits of just men, that depart hence in the Lord.*

Now our blessed Saviour having clearly proved, that the spirits of men can, and do subsist after death, had thereby sufficiently confuted the whole doctrine of the *Sadducees*, without proceeding any farther, considering the connexion of their *dogmata*, or opinions, before mentioned. They denied the subsistence of the spirits of men after death, and therefore denied the resurrection of

^k ΑΠΟΘΑΝΟΝΤΑΣ ΕΝΑΥΤΟΣ ΜΕΝΕΙΝ. ^l Η ΧΩΡΑ ΤΩΝ ΖΩΝΤΩΝ.

their

their bodies: and if they could have been convinced of the former, they would readily have acknowledged the other also. In a word, they denied in the whole any life after this, any state or subsistence of men after death, and believed death to be *ultima linea rerum, the last line and bound of things*, beyond which the concerns of men are no farther extended. I doubt not but this is a true account of our Saviour's reasoning in that famous text, which some learned interpreters have strangely perplexed, for want of attending to the whole connection of the *Sadducees* doctrine above observed.

Certainly if our Saviour's reasoning had been so subtle, intricate and elaborate, as some expositors have made it, it had been impossible for the common people to have understood the force of it. But that the multitude themselves presently apprehended it, and wondered at our Saviour's convincing way of arguing, is expressly affirmed, Matt. xxii. 33. *And when the multitude heard this, they were astonished at his doctrine.* The multitude were on the *Pharisees* side against the *Sadducees*, as *Josephus* and others assure us. This multitude presently conceived the text alledged and urged by our Saviour, to be a clear proof, that the holy Patriarchs subsisted and lived after the death of

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their

their bodies. And they knew this to be an effectual refutation of the whole doctrine of the *Saducees*, who held that there is no life after this present life, but that men die as the beasts that perish.

Thus the doctrine of the immortality of man's soul, and its subsistence after the death of the body, appears to be the plain doctrine of Christ and his Apostles, delivered in the New Testament. But lest we should yet suspect ourselves to be deceived in the sense of those evident texts of Scripture, (as some would fain persuade us that we dream when we are awake, and that the sun shines not at the brightest noon) I add, that the Catholic Church of Christ after the Apostles, ever acknowledged the same doctrine, and reckoned it among the undoubted articles of the Christian Religion. You have already heard the judgment of those Doctors and Martyrs of the Church, who lived in or very near the Apostles times; how they believed, that the soul of every man presently after death, hath a place to go to, and dies not with the body. And the same tradition was constantly held and maintained in the Church all along afterwards; insomuch that the doctrine is to be found in the most ancient liturgies, as hath been above observed; wherein it was unfit, that any disputable problem should have a place. Nor would the Church ever tolerate

tolerate or suffer any man, under her government, to teach the contrary opinion.

To pass by the dreams of those infamous Heretics the *Valentinians* ; the first (to my best remembrance) that universally affirmed the dissolution of all men's souls together with their bodies, were certain heterodox persons of *Arabia* about the middle of the third century, mentioned by *Eusebius* in his sixth book of Ecclesiastical History, Chap. xxxvii. p. 299. ed. *Reading* ; where he tells us that they held, ^m *That the souls of men in this present world die and perish together with their bodies ; but that at the Resurrection they return again to life, together with the same bodies.*

Against these novellists a great council was presently called, wherein the famous *Origen* was present ; and he by his arguments so effectually dealt with them, that they renounced their error, and so prevented the *Anathema* of the council, that would otherwise certainly have been denounced against them.

^m Την ανθρωπειαν ψυχην τωος μεν κατα του ενεστωτος καιρου αμα τη τελευτη συν αποθνησκειν τοις σωμασι η συνδιαφαιρεθαι αυτις δε ποτε κατα του της αναστασεως καιρου συν αυτοις αναβιωσασθαι.

I add over and above, that the subsistence of the soul of man after the death of his body, was a tradition generally, nay I think universally, received among the civilized Heathen nations. For tho' certain wrangling and contentious philosophers among them disputed the matter, and by disputing came at last most of them to doubt of it, and some of them flatly to deny it; yet this could not hinder, but that that the notion still prevailed among the generality of men in every age and nation. Nay, in that part of the world, which for so many ages remained undiscovered and unknown to the rest of the earth, (there being no very ancient historian or writer extant, that gives us any certain account of it) I say, in that part of the world which is called *America*, when it was first discovered by the Christians, this faith of the soul's immortality was found to obtain. *Joseph Acosta*, a learned Spaniard, and an approved author, who had lived in those parts, tells us, lib. v. ch. vii. that the *Indians of Peru* believed commonly, *that the souls of men lived after this present life*. Nay, in that region of *America* which is called *Nova Francia, New France*, altho' when it was first discovered, the people were found rude and barbarous; insomuch that a good author saith of them, *That they are not bound by any laws, nor observe any good customs, but live as beasts devoid of reason*;

son; yet even of these the same author thus testifieth:
 " They believe the immortality of men's souls, and say,
 that when they leave their bodies, they go to another
 region, where their deceased friends are. Moreover,
 Lerius tells us of a strange sort of people in America,
 of a hard name, (they are called by him, *To vou
 pinam Baultii*) who acknowledge no particular
 God at all, but only in general, certain spirits with
 whom their priests converse, from whom they be-
 lieve themselves to receive courage and success in
 war, and the production of the fruits of the earth:
 And therefore they are instanced in by some as a
 nation Atheistical, tho' unjustly; for those spirits
 which they acknowledge are their Gods. How-
 ever, these very men (as the same Lerius informs
 us) confess that " *The souls of the virtuous* (that
 is, of those who have valiantly defended their
 country, for this seems to be the chiefeft, if not
 the only virtue which they admired) " *do presently
 after death, fly beyond certain very high mountains,
 and at last light on most pleasant gardens, where they
 lead a merry life in perpetual delights and dances: And
 that on the other side, the souls of cowards, and de-
 generate souls, go ad Stignan, that is, to the devil,
 and live in torments with him.*" In a word, I am
 yet to seek for that nation in the world, among

ⁿ *Animarum credunt immortalitatem, dicuntque quod postquam ex
 corpore migrarant, tunc in aliam migrant regionem, ubi amici
 illorum defuncti reperiuntur.*

whom

whom the primitive religion, taught by God to the first men, is so utterly corrupted and lost, but that they have still some notion remaining among them, of the soul's immortality and permanence after death.

To conclude, therefore, let us firmly adhere to this confessed truth, this great truth, this fundamental truth, not only of our Christian Religion, but of Religion in general. Let us take heed of those men, who professing to believe the Resurrection promised in the Gospel, do yet deny the subsistence of man's soul in the interval between death and that Resurrection. That faith and this denial cannot well stand together; the resurrection of the body necessarily supposing the immortality and permanence of the soul, as I have evidently shewn you. They therefore that deny the latter, lay a sure foundation for the denial of the former too; which is the great article of our religion, the subversion whereof renders our whole faith vain, as the Apostle tells us, 1 Cor. xv. 16, 17.

But much more are we to beware of those, who deny the truth with a direct design to destroy all our hopes or fears of any life to come. Let not the sophistry of these men, who study to shake off their Christianity and the religion of mankind at once, in the least unsettle our persuasion and belief

lief of this established verity. It is here, if any
 where, certain, that *vox populi*, or rather *populo-
 rum, est vox Dei*, the voice of all people and na-
 tions, howsoever distant in place, however other-
 wise differing in religion from each other, yet all
 here singing the same song, must needs be the
 voice of God, or at least an echo of that voice by
 which God spake to holy men in the infancy of
 the world, and revealed to them the doctrine of
 a future life; a voice once so strongly and con-
 vincingly uttered, that it went thro' all the earth,
 and to the end of the world; and there is no
 speech nor language, no people or nation, where
 the same voice is not still heard; to allude to the
 words of the Psalmist, Psal. xix. 3, 4. This
 were sufficient to arm us against the cavils of those
 few self-opinionated men, that in every age (espe-
 cially in this of our's) have made it their business
 to molest and disturb the common faith of the
 world. But when we have the consent of nations
 confirmed by a new Divine Revelation, a Reve-
 lation proved to be such by the most undeniable
 arguments, what madness were it to doubt? Let
 us not therefore give any ear to the voice of the
*Epicurean, Let us eat and drink, for to-morrow we
 die.* That is, Let us live like beasts, because we are
 to die as such, 1 Cor. xv. 32. But rather let us
 resolve to *live soberly, righteously and godly in this
 present*

present world; because tho' as to our bodies, we may die to-morrow, and must die shortly ; yet our souls are certainly to live and subsist after death, in order to a future doom of happiness or misery. Let us hearken to the wisest of men, *Solomon* ; who having asserted the soul's immortality, Eccles xii. 7. *Then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it* : Presently after, v. 13, 14. concludes, and his conclusion shall be mine, in these words : *Let us hear the conclusion of the whole matter, Fear God and keep his commandments ; for this is the whole of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* In the day of which dreadful judgment God shew mercy to us all, thro' Jesus Christ our Saviour : To whom with the Father and the Holy Ghost, be given all honour and glory, adoration and worship, now and for evermore. Amen.

SERMON

S E R M O N II.

*Concerning the Middle State of Happiness or Misery,
allotted by God to every Man presently after death,
according as he has been good or bad in his past life;
inconsistent with the Popish doctrine of Purgatory.*

A C T S I. 25.

That he might go to his own Place.

IN my former Discourse on this text, having gathered two propositions from it, I fully dispatched the first of them, concerning the subsistence and permanency of man's soul after the death of his body. I am now to proceed (with God's assistance) to the other proposition or observation, which was this :

Observ. II. The soul of every man presently after death, hath its proper place and state allotted by God, either of happiness or misery, according as the man hath been good or bad in his past life.

For the text tells us, that the soul of Judas, immediately after his death, had not only a place to be in, but also τὸν αὐτοῦ *his own proper place* ;

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a place

a place fit for so horrid a Betrayer of his most gracious Lord and Master. And I have shewn you, that the apostolic writers were wont to express the different place and state of good and bad men presently after death, by this and the like phrases, that they went to their *own proper, due, or appointed places*, that is, to places agreeable to their respective qualities, the good to a place of happiness, the wicked to a place and state of misery. If there were one common receptacle for all departed souls good and bad, (as some have imagined) *Judas* could not be said presently after death to *go to his own proper place*, nor *Peter* to his ; but the same place would contain them both : But *Judas* hath his proper place, and *Peter* his. And here what avails the difference of place, unless we allow also a difference of state and condition ? If the joys of Paradise were in Hell, Hell would be Paradise : And if the torments of Hell were in Paradise, Paradise would be Hell : *Judas* therefore is in misery, and *Peter* in happiness. And what happiness or misery can be there, where there is no sense of either ? If presently after death, one common gulf of insensibility and oblivion swallowed up the souls of good and bad alike, the state of *Judas* and *Peter* would be the same. The result of all which is manifestly this, that the souls of men do not only subsist and remain after the death of their
bodies,

bodies, but also live and are sensible of pain or pleasure, in that separate state; the wicked being tormented at present with a piercing remorse of conscience, (that sleepy lion being now fully awakened) and expecting a far more dreadful vengeance yet to fall on them; and on the other side, the good being refreshed with the peace of a good conscience (now immutably settled) and with unspeakable comforts of God, and yet joyfully waiting for a greater happiness at the Resurrection. And to prove this more fully will be my business at this time. Indeed I have been constrained occasionally to intermix somewhat of this argument in my former discourse on this text: But it is a subject worthy of a distinct and more copious handling.

There are some who grant, that the soul of man is a distinct substance from his body, and doth subsist after the death thereof; but yet they dream that the soul in the state of separation, is as it were in a sleep, a lethargy, a state of insensibility, having no perception at all, either of joy or sorrow, happiness or misery. An odd opinion, which seems altogether inconsistent with itself. For how can the soul subsist and remain a soul without sense and perception? For, as *Tertullian* somewhere truly saith, *Vita animæ est sensus, the life of the soul*

is perception. Wherefore, to say an insensible soul, seems a contradiction in terms. It is true, whilst our souls are confined to these bodies, they can have no distinct perception of things without the help of fancy and those corporeal ideas, and, as it were, images of things impressed on it, which being seated in the body, must necessarily die and perish with it. But yet even now we find, that the soul being first helped by imagination, may at length arrive to a perception of some most certain conclusions, which are beyond the reach of imagination. We may understand more than we can imagine; that is, we may by reason certainly collect, that there are some things really existing, whereof we can frame no idea or phantasm in our imaginations. Thus, I am most certain, that there is a Being eternal, that hath no beginning of existence, tho' I can never be able to imagine a thing without attributing some beginning of existence to it. A phantasm of eternity I can never have; but that there is something eternal, I say, I can thus by reasoning demonstrate. * Either there is something eternal, that had no beginning, or else it will necessarily follow, that there was a time or space (let it be never so many millions of ages ago, it matters not) when nothing existed. If every being whatsoever had a beginning, before which it was not, then there was a space or time (I may
have

have leave to call it so, for want of a fitter word) when no being at all was. He is a man of a desperately lost understanding that doth not clearly perceive the evidence of this consequence. Now if ever there was a time when nothing at all was, then nothing could have ever been; for by nothing, nothing could be produced. But we are sure, that we ourselves exist, and many other beings; therefore there is an eternal Being, that had no beginning of existence, and by which all other beings that are not eternal, do exist.

After the same manner we can demonstrate divers other propositions, which are beyond the comprehension of our imagination. We have therefore a faculty or power within us superior to imagination; and of this we affirm, that it shall still remain, act, and operate, even when this grosser imagination of our's ceaseth, and is extinguished.

If it be enquired, in what way the soul perceives, when out of the body, whether by the help of some new subtiler organs and instruments fitted to its present state, which either by it's own native power given in it's creation, it forms to itself, or by a special act of the Divine power it is supplied with, or whether without them; I must answer with St.

Paul

Paul in a like case, 2 Cor. xii. 2. *I cannot tell, God knoweth.* And if any man shall laugh at this ingenuous confession of our ignorance, his laughter will but betray his own ignorance and folly. For even now we can scarce explain how we see or hear, how we think or understand, how we remember least of all; tho' we have continual experience of all these operations in ourselves. And must it be thought strange, that we cannot tell how our souls shall understand and operate, when out of our bodies, that being a state of which we never yet had any experience? Indeed whilst our souls are wrapped in this flesh, we can no more imagine how they shall act when divested of it, than a child in the womb (even tho' we should suppose it to have the actual understanding of an adult person) can conceive, what kind of life or world that is, into which it is afterward to be born. Or, (to use another similitude) we can now no more conceive the manner of the soul's operation, when absent from the body, than a man born blind, that never saw the light, can understand a discourse of colours, or comprehend all the wonders and mysteries of optic science. But the thing itself, that the soul in the state of separation hath a perception of things, and by that perception is either happy or miserable, is ascertained to us by divine Revelation, of which we have all reasonable evidence, that it is indeed
divine,

divine, and without the guidance of which, all our best philosophy, in this matter, is precarious and uncertain.

It was an assertion of the great *Verulam*, [*Adv. of Learn.* L. iv. c. 3.] that all enquiries about the nature of the reasonable soul *must be bound over at last unto religion, there to be determined and defined; for otherwise they shall lie open to many errors and illusions of sense.* For seeing that the substance of the soul was not deduced and extracted in her creation from the mass of Heaven and Earth, but immediately inspired from God: And seeing the laws of Heaven and Earth are the proper subjects of philosophy; how can the knowledge of the Substance of the reasonable soul be derived or fetched from philosophy? But it must be drawn from the same inspiration from whence the substance thereof first flowed.

Let us therefore hear what the divinely inspired Writers, especially of the New Testament, and the Doctors of the primitive Church, by tradition from them, have taught us in this matter. And here most of those texts, which we have alledged for the proof of the former proposition, will also serve for the confirmation of this second. We have heard our Saviour himself; but lest we should be thought to have misunderstood him, let us next hear his Apostles in this question.

St.

St. *Paul*, (who had been caught up into the third Heaven, and also into Paradise, which the Scriptures tell us is the receptacle of the spirits of good men, separated from their bodies, and therefore was best able to give us an account of the state of souls dwelling there) assures us, that those souls live and operate ; and have a perception of excellent things. Nay, in the very same text where he speaks of that rapture of his, viz. 2 Cor. xii. 2, 3, 4. he plainly enough confirms this hypothesis. For first, when he there declares himself uncertain, whether he received those admirable visions he speaks of, in or out of the body, he manifestly supposeth it possible for the soul, when out of the body, not only to subsist, but also to perceive and know, and even things beyond the natural apprehension of mortal men. And then when he tells us that he received in Paradise, visions and revelations, and heard there ἀρρητα ρηματα, *unspeakable words, not lawful* (or rather not possible) *for man to utter* ; he directly teacheth, that Paradise is so far from being a place of darkness and obscurity, silence and oblivion, where the good spirits, its proper inhabitants, are all in a profound sleep, like bats in their dark winter-quarters ; (as some have vainly imagined) that on the contrary, it is a most glorious place, full of light and ravishing vision, a place where mysteries may be heard and learnt, far surpassing

passing the reach of frail mortals. Lastly, the glories of the third Heaven, and of Paradise too, seem to be by an extraordinary revelation, opened and discovered to St. *Paul*, not only for his own support under the heavy pressure of his afflictions, but also that he might be able to speak of them with the greater assurance to others. And the order is observable. First, he had represented to him the most perfect joys of the third, or highest Heaven, of which we hope to be partakers after the Resurrection; and then, lest so long an expectation should discourage us, he saw also the intermediate joys of Paradise, wherewith the souls of the faithful are refreshed until the Resurrection; and for our comfort he tells us, that even these also are inexpressible.

The same blessed Apostle, when in the flesh, tells us, that he desired *to depart, and to be with Christ, which is far better*, Phil. i. 23. Where if any man shall doubt what is meant by *αναλυσαι*, which we translate *to depart*, the phrase is clearly explained by the following opposition, v. 24. *Nevertheless, to abide in the flesh is more needful for you*. Whence it is plain, that *αναλυσαι*, *to depart*, is to depart from the flesh, that is, this mortal body, that is, to die. Now, how could the Apostle think it better for him, (yea, *by far the*

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better)

better) to depart from the body, than to remain in it, if when he should depart from the body, he should be deprived of all sense, and sink into a lethargy, and utter oblivion of things? Is it not better to have the use of our reasoning faculty, than to be deprived of it? Is it not better to praise God in the land of the living, than to be in a state wherein we can have no knowledge of God at all, nor be in any capacity of praising him? Besides, the Apostle doth not desire to depart from the flesh, or to die, merely that he might be at rest, and free from the labours and persecutions attending his Apostolic office; which is the frigid and dull gloss of some interpreters on the text; but chiefly in order to this end, *that he might be with Christ*. Now certainly we are more with Christ, whilst we abide in the flesh, than when we depart from it, if when we are departed, we have no sense at all of Christ, or of any thing else.

Let us hear the same Apostle again, 2 Cor. v. 6, 7, 8. *Therefore we are always confident, knowing that whilst we are at home (or rather conversant) in the body, we are absent from the Lord: For we walk by faith, not by sight; we are confident, I say, and willing rather to be absent from the body, and to be present (or conversant) with the Lord.* Where two things are in the first place to be observed:

1. That

1. That the Apostle doth here undeniably speak of that state of the faithful, which presently commenceth after death, and not of that only, which follows the Resurrection. For he expressly speaks of them as in the state of separation, when they are *absent from the body*. 2. That the Apostle speaking to the faithful of *Corinth* in general, joins them together with himself, speaking all along in the plural number, *we are confident*, &c. And thereby signifies, that he speaks not of a privilege peculiar to himself, and some few other eminent saints like himself; but of the common state and condition of the faithful presently after death. Which two things being premised, the text alledged plainly teacheth us this proposition: "That the faithful when they are absent from their bodies, that is, departed this life, are present with the Lord, and that in a sense wherein, whilst they were present in their bodies, they were absent from the Lord." And what sense, I pray, can that be, unless this, that when present in their bodies, they did not so nearly enjoy Christ, as now, when absent from their bodies, they do? No sophistry can possibly reconcile this text with their opinion who affirm, that the souls of the faithful, during the interval between death and the Resurrection, are in a profound sleep, and void of all sense and perception.

But let us at length hear the *Lord Jesus* himself, who came down from Heaven, and therefore knew most certainly the whole œconomy of the heavenly regions; and who upon the account of his omniscient and omnipresent Deity, as perfectly knew the miserable state of those spirits, who dwell in the opposite regions of darkness. He, when he was dying, made this promise to the repenting thief, that was crucified with him, *To-day shalt thou be with me in Paradise*, Luke xxiii. 43. Where (as learned interpreters have observed) Christ promiseth more than he had been asked. The penitent thief's request was, *Lord, remember me when thou comest into thy kingdom*. To which our Saviour answers, Thou askest me to remember thee hereafter, when I come into my kingdom; but I will not put off thy request so long, but *on this very day* I will give thee a part and the first fruits of that hoped-for felicity; die securely, presently after death divine comforts wait for thee.

To-day shalt thou be with me in Paradise. Paradise! What place is that? Surely every man that hath heard of it, conceives it to be a place of pleasure: And hence it is proverbial among us to express a very pleasant and delightful place by calling it a *Paradise*. Into this place our Saviour promiseth the thief an admission *on the very day* that he died

died and was crucified with him. Now to what purpose was it told him, that he should on *that day* be an inhabitant of Paradise, unless then he should be capable of the joys and felicities of that delightful place? Paradise would be no Paradise to him that should have no sense or faculty to taste and perceive the delights and pleasures of it. But that we may not discourse uncertainly, let us consider, that the person to whom our Saviour spake, was a *Jew*, and that our blessed Lord speaking in kindness to him, intended to be understood by him. We are therefore to enquire, what the notion of the ancient *Jews* was concerning Paradise, and the persons inhabiting there.

Paradise among the *Jews* primarily signified *gan Eden, the garden of Eden*, that blessed garden, wherein *Adam* in his state of innocence dwelt. By which, because it was a most pleasant and delightful place, they were wont symbolically to represent the place and state of good souls, separated from their bodies, and waiting for the Resurrection; whom they believed to be in a state of happiness far exceeding all the felicities of this life, but yet inferior to that consummate bliss which follows the Resurrection. For they distinguished Paradise from the third Heaven, as *St. Paul* also, being bred up in the Jewish literature,

seems

seems to do in the above text, 2 Cor. xii. where he speaks of several visions and revelations that he had received, one in the third Heaven, another in Paradise. Hence it was the solemn good wish of the *Jews* (as the Learned tell us from the *Talmudists*, vid. *Grot.* in loc.) concerning their dead friend, *Let his soul be in the garden of Eden*, or, *Let his soul be gathered into the garden of Eden*. And in their prayers for a dying person, they used to say, *Let him have his portion in Paradise, and also in the world to come*. In which form, *Paradise*, and *the world to come*, are plainly distinguished. According to which notion, the meaning of our Saviour in this promise to the penitent thief, is evidently this: That he should presently after his death enter with him into that place of bliss and happiness, where the souls of the righteous, separate from their bodies, inhabit, and where they wait in a joyful expectation of the Resurrection, and the consummation of their bliss in the highest Heaven. For that our Saviour here did not promise the thief an immediate entrance into that Heaven, the Ancients gathered from hence, that he himself, as man, did not ascend thither till after his resurrection, as our very Creed informs us ; which is also *St. Austin's* argument in his fifty-seventh epistle.

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The texts of Scripture hitherto alledged speak indeed only of the souls of good men : But by the rule of contraries we may gather, that the souls of the wicked also, in the state of separation, are sensible ; sensible of great anguish and torment at present, and being in a dreadful expectation of a far greater torment yet to come. Let us hear our Saviour again plainly describing both states of separated souls in the parable of the rich man, and Lazarus the beggar, Luke xvi. 22. &c. *And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried. And in Hell (in Hades) he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. Here Lazarus is expressly said, presently after death to be in Abraham's bosom, and comforted there ; and the rich man immediately after his death to be tormented in Hades.*

It is true this is a parable, and accordingly several things in it are parabolically expressed : But tho' every thing in a parable be not argumentative, yet the scope of it is, as all divines acknowledge. Now it plainly belongs to the very scope and design of this parable, to shew what becomes of the souls of good and bad men after death. And we have already heard from our Saviour's own mouth, that one part of the parable concerning the comfortable state of good souls in *Abraham's* bosom or Paradise, immediately after death, is true and real ; and therefore so is the other concerning the souls of the wicked.

Add hereunto, that our Saviour spake this parable also to the Jews ; and that therefore the parable must be expounded agreeably to the ancient *Cabala* or tradition received among them concerning the state of separate souls. Now whereas our Saviour saith of the soul of *Lazarus*, that immediately after his death it was conveyed by Angels into *Abraham's* bosom ; we find it was also the belief of the *Jewish* Church, before our Saviour's time, that the souls of the faithful, when they die, are by the ministry of Angels conducted to Paradise, where they are immediately placed in a blissful and happy state. For the *Chaldee* paraphrast on Cant. iv. 12. speaking of the Garden of *Eden*,
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(that is, Paradise) faith, that thereinto *no man hath power of entering but the just, whose souls are carried thither by the hands of Angels.* If this had been an erroneous opinion of the *Jews*, doubtless our Saviour would never have given any the least countenance to it, much less would he have plainly confirmed it, by teaching the same thing in this parable.

These testimonies of holy writ (to omit divers others) clearly enough prove what we have alledged them for. But for our farther confirmation, and to leave no ground of suspicion that we have misunderstood or misapplied them, let us in the next place hear what the approved doctors of the Church, that were the disciples and scholars of the divinely-inspired Apostles, and the nearer successors of *these*, have delivered concerning this matter. Now I do affirm the consentient and constant doctrine of the Primitive Church to be this : That the souls of all the faithful, immediately after death, enter into a state and place of bliss, far exceeding all the felicities of this world, tho' short of that most consummate perfect beatitude of the Kingdom of Heaven, with which they are to be crowned and rewarded in the Resurrection : And so on the contrary, that the souls of all the wicked are presently after death in a state of very great misery ; and yet dreading a far greater misery at

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the day of Judgment. And here in the first place, would it not be highly worth the while to understand the faith in this question of a cotemporary, familiar, and fellow-labourer with the Apostles, and a most approved one too, canonized (Phil. iv. 3) and fainted even while on earth, by the great Apostle St. *Paul*, and himself called by the ancients an Apostle, and that delivered in a writing or epistle, used to be read in the public assemblies of the Primitive Church, together with the holy Scriptures of the New Testament? Doubtless one clear and full testimony of such an author, out of such a writing, is more precious than gold, worth a thousand sentences of our later most celebrated doctors. St. *Clement* therefore in his undoubted epistle to the *Corinthians*, ch. 50. [ed. *Cleric*. p. 176.] thus writes of the place and state of all faithful souls presently after death. “ All the generations from Adam to this day are past and gone: But they that have finished their course in charity, according to the grace of Christ, *ἐκστὶν χώραν εὐσεβῶν* possess the region of the godly: who shall be manifested in the visitation of the kingdom of Christ. For it is written, *Enter into thy chambers for a very little while, till my wrath and fury be past over: and I will remember the good day, and will raise you again out of your graves.*” Where he assigns but one place to the souls of all good men deceased since the
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the beginning of the world, and he calls it *the region of the godly*, and understands it to be a safe and comfortable refuge, shelter or hiding-place for them till the visitation of the kingdom of Christ; that is, till the Resurrection and final Judgment. But where are we to seek that text of Scripture, which St. *Clement* applies to this purpose? I answer, we may find, tho' not exactly the words, yet the sense of it, Isa. xxvi. 19. *Thy dead men shall live, together with my dead body shall they arise; awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.* And v. 20. *Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.* Where that the words of the 19th verse were by the Jews before our Saviour's time mystically understood of the real and proper Resurrection of the dead at the last day, is certain, from the *Chaldee* paraphrast on the place. And it is as certain, that the *chambers* of God's people in the 20th verse, were by the ancient *Jews* also mystically expounded of the receptacles of the souls of the Righteous till the resurrection. For in the second apocryphal book, II. *Esdras*, (as we number it) ch. iv. 35, 36. After some curious questions propounded by the author to his Angel, concerning the state of the world to come, the Angel is

brought in thus answering : *Did not the souls of the righteous ask question of these things in their chambers, saying, how long shall I hope in this fashion? when cometh the fruit of the flower of our reward? And unto these things Uriel the Archangel gave them answer, and said, Even when the number of seeds is filled in you: i. e. when the number of God's elect is accomplished, as our Church expresseth it in the office for the burial of the dead. To the same purpose speaks St. John in the Revelation, ch. vi. 9, 10, 11. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.* But to return to St. Clement again; the region of the godly, where all the faithful deceased from the beginning of the world inhabit, of which he here speaks; he in the beginning of his epistle (as was observed at first in the explanation of my text) calls with reference to St. Peter, one of that number, the place of glory [*τοπον της δοξης*] because according to the exposition of the Clementine Liturgy,

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of which I shall give you an account presently ; they that are there behold the glory of Christ, tho' not in that full brightness wherein it shall be seen at the day of his glorious appearance. And presently after, he terms the same place, speaking of St. Paul there, *the holy place*, [τον ἁγιον τοπον] not the *most* holy place. For he seems to allude in that expression, as otherwise in the same Epistle he doth, to the Temple at Jerusalem, which at the time of his writing was yet standing ; wherein there was the Sanctuary, or *holy place* ; and within it the *Sanctum Sanctorum*, the *Holy of Holies*, both figures of the heavenly things. He altogether seems therefore to have thought *the region of the godly deceased*, to be a part of the heavenly regions, as the Sanctuary was a part of the Temple ; and near to the highest region of the Heavens, as the Sanctuary was near the Holy of Holies. But I dare not venture too far into these curious and abstruse questions. Only I note, that upon this account some of the fathers, as St. Cyprian, St. Ambrose, and others, stuck not to call the place of the separate spirits of good men by the name of *Heaven*, or the *Heavens*, meaning, as it appears, [vid. *Ambr. de bono mortis* c. 12. & *ad Michæam* obs. 2.] not the *Aditum* or inmost apartment of the Heavens, where *the throne of the Majesty on High* is seated, and the *ὡς ἀπρόσιτον*, *the unapproachable*

proachable light shines ; but a heavenly mansion near to it. Whence also the ancient *Hebrews* were wont to say of the separate spirits of the righteous, that they are *under the throne of glory*. But again, as to St. *Clement's region of the godly*, where the spirits of all the faithful deceased from the beginning of the world inhabit, we have a clearer account of it in the *Clementine* liturgy in the office for the dead ; [vid. *Constit. Apost.* lib. 8. ch. 41.] where the entrance of good souls into that state of bliss is said to be their admission *into the region of the godly released from their bodies*, [*eis χωραν ευσεβων ανελευτων*] *into the bosom of Abraham, Isaac, and Jacob, and of all those that have pleased God and obeyed his will from the beginning of the world: where all our sorrow, grief, and mourning, is banished*. And presently after the same region is called *the land of those that see there the glory of Christ* : [*των ορωντων εν αυτη την δοξαν τς Χριστ'*]

Of the same *region of godly souls* Justin Martyr plainly speaks in his dialogue with *Trypho*, not very far from the beginning of it. Where, among the Catholic Doctrines taught him when he first became Christian, he delivers this for one, *that the souls of the godly* (after death till the resurrection) remain *εν χρεττοι ποι χωρα*, *in a certain better region, and unrighteous and wicked souls, εν χειροσι*, *in an evil one*.

one. And yet the same *Justin Martyr* in the same book, p. 307. condemns it as an error in the *Gnostics*, that they held, *That as soon as they die, their souls, αναλαμβάνεσθαι εἰς τὸν οὐρανόν, are received up into Heaven, i. e. the highest Heaven.* Remarkable is the Catholic consent here. Even those doctors of the Church, that fancy'd the place of godly souls to be I know not what subterraneous region; being led into that error (for such I take it to be) by the ambiguity of the *Greek* word *Αἰθρᾶς* yet acknowledge the godly souls there to be in a very happy condition. So that tho' they differed from other doctors of the Church, as to the situation (if I may so speak) of the place of the separate souls of good men, yet as to their state, they well enough agreed with them. Thus *Irenæus* is known expressly to have delivered that opinion in his fifth book, ch. 31. Yet the same father in his second book, ch. 63. from the parable of the rich man and *Lazarus*, concludes, *that every sort of men (i. e. both good and bad) receive their deserved habitation even before the Judgment. Dignam habitationem unamquamque gentem percipere etiam ante judicium.* And he somewhere tells us, *Iustos qui sunt in Paradiso auspicari incorruptelam; that the souls in Paradise begin there their incorruptible state, viz. of bliss.* Again, in his fifth book, ch. 36. he expressly indeed distinguisheth Paradise from the Kingdom

Kingdom of Heaven, and reckons it a lower degree of happiness, της τε Παραδεισος τρυφης απολαυειν· *To enjoy the delights of Paradise*, than, καταξιωθηναι της εν κρανω διατριβης· *to be counted worthy to dwell in Heaven*. But yet he acknowledgeth in both our Saviour shall be seen, καθως αξιοι εσονται οι ορμυντες αυτον· *according as they shall be worthy or meet who see him*: Which the author of the questions and answers to the orthodox, in his answer to quest. 15, thus explains, “ That the souls in Paradise do enjoy the conversation and sight of Angels and Archangels, κατ’ οπτασιαν δε κ’ η τε σωτηρος Χριστου· *and also of our Saviour Christ by way of vision*; viz. such in its kind, tho’ in degree far more excellent, as whereby the Prophets saw him of old.” But to return to *Irenæus*, who concludes his discourse in that chapter thus: That it is the Divine ordination and disposition, that those who are saved should *per gradus proficere*, *proceed by degrees* to their perfect beatitude: That is, that they should, as *St. Ambrose* speaks, *per Paradisum ad Regnum pervenire*; *Thro’ Paradise arrive to the Heavenly Kingdom*. *Tertulian* also in his apology, ch. 47. when he was yet orthodox, calls Paradise, *Locum divinæ amœnitatis recipiendis sanctorum spiritibus destinatum*: *a place of divine pleasantness, appointed to receive the spirits of the saints*. Nay, in his book *of the soul*, which he wrote after he was seduced into the heresy of *Montanus*,

tanus, tho' he so far contradicts his former sentiments, as to lock up Paradise, and place a flaming sword at the gate of it, against all but the souls of martyrs, and discourseth very oddly of the place and state of other good souls; yet he plainly signifieth that the Catholics of his time, against whom he wrote, were of a contrary belief: And he is forced at last himself to confess, that the good souls in that subterraneous region, that he speaks of, do enjoy a happiness not to be despised; that they do *in Abrahamæ sinu expectandæ Resurrectionis solatium carpere*; in the bosom of Abraham receive the comfort of the Resurrection to come: i. e. that they are at present in a state of rest and happiness, and live in a sure and certain hope of a greater happiness at the Resurrection. So that his contention with the Catholics in this question, favours of a delight that he had to pick quarrels with them, and seems to be a mere strife of words, whilst in the main, he acknowledged the thing itself which they affirmed.

Now to proceed from what hath been said, it appears, that the doctrine of the distinction of the joys of Paradise, the portion of good souls in their state of separation, from that yet fuller and most complete beatitude of the Kingdom of Heaven after the Resurrection, consisting in that clearest vision of God, which the Holy Scriptures call see-

ing Him *face to face*, is far from being Popery; as some have ignorantly censured it; for we see it was the current doctrine of the first and purest ages of the Church. I add, that it is so far from being Popery, that it is directly the contrary: For it was the Popish convention at *Florence*, that first boldly defined against the sense of the primitive Christians, *illas animas quæ post contractam peccati maculam, &c.* that those souls, which having contracted the blemish of sin, are either in their bodies or out of them purged from it, do presently go into Heaven, and there clearly behold God himself, one God in three persons, as he is. And this decree they made partly to establish their superstition of praying to the Saints deceased, whom they would needs make us believe to see and know all our necessities and concerns *in speculo Trinitatis*, in the glass of the Trinity, as they call it, and so to be fit objects of our religious invocation; but chiefly to introduce their Purgatory, and that the prayers of the ancient Church for the dead might be thought to be founded on a supposition, that the souls of some faithful persons after death go into a place of grievous torment, out of which they may be delivered by the prayers of the Church, always provided, there be a sum of money, either left by themselves, or supplied by their friends for them. A gross imposition, that hath been, I am persuaded, the eternal ruin of

of thousands of souls, for whom our blessed Lord shed his most precious blood, who might have escaped Hell, if they had not trusted to a Purgatory.

The prayers for the dead used in the ancient Church, (those I mean that were more properly prayers, i. e. either deprecations or petitions) were of two sorts ; either the common and general commemoration of all the faithful deceased, at the oblation of the Holy Eucharist, or the particular prayers used at the funerals of any of the faithful lately deceased. The former respected the consummation of bliss at the Resurrection, like as that which our church useth both in the office for the Communion, and in that for the Burial of the Dead ; which indeed seems to be no more than what we daily pray for in that petition of the Lord's Prayer (if we rightly understand it) *Thy Kingdom come*. The latter were also charitable pious and good wishes of the faithful living, as it were accompanying the soul of the deceased to the joys of Paradise, of which they believed it already possessed, as the ancient author of the *Ecclesiastical Hierarchy*, in the last chapter of that book plainly informs us. In a word, let any understanding and unprejudiced person attentively observe the prayers for the dead in the most undoubtedly ancient liturgies, especially those in the

Clementine liturgy, and those mentioned in the *Ecclesiastical Hierarchy*; and he will be so far from believing the *Romish* Purgatory on the account of those prayers, that he will be forced to confess they make directly against it. For, to omit other arguments, they all run, as even that prayer for the dead, which is unadvisedly left by the *Romanists* in their own canon of the mass, as a testimony against themselves, in this form, *For all that are in peace or at rest in Christ*. Now how can they be said to be in peace, or at rest in Christ, that are supposed to fry in the scorching flames of Purgatory, and to endure pains equal to the pains of Hell, the duration of those only excepted? Indeed the *Romish* Purgatory is of a much later date than Prayers for the Dead, and is an invention utterly unknown to the Catholic Church for the first three hundred years at least. We have already heard the apostolic Saint, Bishop and Martyr, *Clement*, in his epistle to the *Corinthians*, acknowledging but one place for the souls of all that have finished their course in charity from the beginning of the world; and that place to be a safe and comfortable refuge and shelter to them till the Resurrection, a place of glory, and therefore no Purgatory. And to prevent all cavils, if any man shall question whom *St. Clement* means by those that have finished their

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their course in charity? I answer, even all the Elect of God, all that are not reprobates, all that shall be saved, without exception. For so he himself most expressly tells us a little before the place cited,

Εν αγαπη ετελειωθησαν παντες οι εκλεκτοι του Θεου διχα
αγαπης ουδεν ευαρεσκει εστι τω Θεω. *In Charity all the elect*

of God have finished their course: without charity no-

thing (or no man) is accepted of God. Far therefore

was this truly Apostolic Pope and Bishop of Rome

from the dream of his most degenerate successors,

that any man who dies with that repentance only,

which is called *Attrition*, *and is void of charity, or*

the love of God above all things, can ever be in the

number of God's elect, or be saved at last by an

after-game in Purgatory. Again, in his second

epistle to the *Corinthians*, *which is affirmed to be*

his by the learned men of the Church of Rome,

and that not without very probable reasons, and

however is undoubtedly of the first antiquity, he

doth, as it were, professedly oppose the figment of

Purgatory. For thus he writes in the beginning

of chap. 8. Ως εν ισμεν επι γης μετανοησωμεν. Whilst

therefore we are upon earth, let us repent. For we

are as clay in the hand of the artificer. For as the

potter, if he make a vessel, and finds it awry or broken

in his hands, may again fashion it anew; but if be-

forehand he hath thrown it into the fiery furnace, there

is no more help for it, he cannot make it better: So

also

also we, as long as we are in this world, may repent from the whole heart of the evils we have done in the flesh, that we may be saved of the Lord, whilst we have time of repentance. For after we have left this world, we can no longer confess, or repent. What sophistry is able to reconcile this divinity with the Romish Purgatory? Surely if there be no *repentance* at all for sin in the other world, there can be no *satisfactory suffering* for sin there. The Holy God cannot be satisfied or attoned by the sufferings of those men who have no repentance of those sins for which they suffer. And if the Papists will suppose the souls in purgatory to suffer the most grievous pains of it, without a deep repentance for the sins that brought them thither, they must make them very graceless wretches indeed, as like the damned in their wickedness, as they fancy them to be in their torments.

But to go on, let us hear *Justin Martyr* again in that place which we have before in part cited out of his dialogue with *Trypho*, p. 223. where he brings in an old man appearing to him in his philosophic retirement and solitude, (which some think to have been the address of a real man, others, an Angelical apparition, others, only a fiction of a person usual in dialogues) and teaching him the Christian doctrine, as of other things,

so espécially of man's soul, in opposition to the vain philosophy of *Plato*, on which he then doted. And of the soul he is thus said to have spoken : *I do not affirm that all souls die ; for this indeed would be advantageous to the wicked. What then ? I say that the souls of the godly remain in a certain better region, but unrighteous and wicked souls in an evil one,* του της κρισεως εκδεχομενας χρονον τοτε *there waiting for the time of Judgment.* Where the grave instructor manifestly undertakes to speak of all souls ; and distributes the universality of souls only into two ranks, godly and wicked souls ; and he allots but two places to these two sorts, a better region to the godly souls, and an evil one to the wicked ; and lastly he confines both sorts of souls to their respective places till the Day of Judgment. He must be very dextrous at reconciling contradictions, that shall undertake to bring this doctrine to any accord with that of the *Romanists* concerning their Purgatory. The same excellent author again in his second apology (as it is reckoned in our vulgar editions) delivers this as the received doctrine of the Catholic Christians of his time, p. 66. Κολα-
 ζεσθαι εν αισθησαι η μετα θανατον εσας τας των αδικων ψυχας τας δε των οπεδων απηλλαγμενας των τιμωριων εν διαγειν *That the souls of the wicked subsisting even after death feel punishment : but the souls of good men live happily free from punishments.* No good man there-

therefore need fear a purgatory after death, if this scholar of the apostles, as he somewhere calls himself, were rightly taught.

I might lead you after the same manner thro' the writings of the following Doctors of the first three hundred years, and by clear testimonies out of them make it evident, that although some of them had otherwise some odd conceits concerning the future state of men; yet not one of them ever acknowledged that Purgatory which the Church of *Rome* hath imposed on the belief of Christians at this day. But the time bids me hasten to a conclusion.

I shall therefore only add one testimony more out of an author that most probably lived after the third century, to shew, that even then the article of Purgatory was a stranger to the Church of God. The author of the questions and answers to the Orthodox, in his answer to the seventy fifth question, having said, that in this life there is no difference as to worldly concerns, between the righteous and the wicked, he immediately adds; *But after death, εὐθὺς, presently the righteous are separated from the unrighteous. For they are carried by angels into their meet places. And the souls of the righteous are conveyed into Paradise, where they*

they enjoy the conversation and sight of angels and archangels, and of our Saviour Christ also by way of vision: According to what is said, When we are absent from the body, we are present with the Lord. But the souls of the unrighteous are carried to the infernal regions, &c. And they, (i. e. both sorts of souls) are kept in their meet places till the day of the Resurrection and recompence. I will not dishonour any of your understandings so far as to think explanation necessary, to shew you how this testimony makes directly against the fable of Purgatory.

In a word, the true rise and growth of the doctrine of Purgatory is plainly this: About the middle of the third century, *Origen*, among other *Platonic* conceits of his, vented this, That all the faithful (the Apostles themselves not excepted) shall at the Day of Judgment pass thro' a purgatory fire, the fire of the great conflagration, which they shall endure for a longer or shorter time, according as their imperfections require a greater or lesser purgation. And in this conceit, directly contrary to many express texts of Scripture, he was followed for the greatness of his name, by some other great men in the Church of God. But how different this purgatory is from the *Roman*, every man of sense will presently discern. Afterwards

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about the end of the fourth, or beginning of the fifth century, St. *Austin* began to doubt whether this imagined purgation were not to be made in the interval between death and the Resurrection, at least as to the souls of the most imperfect Christians. And it is strange to observe, how he is off and on in this question. And yet it is not strange neither, considering how easily he may, nay how necessarily he must be at a loss; that leaves the plain and beaten path of the holy Scriptures and primitive tradition, to hunt after his own conceits and imaginations. Towards the end of the fifth century, Pope *Gregory*, a man known to be superstitious enough, undertook dogmatically to assert the problem, and with might and main set himself to prove it, chiefly from the idle story of apparitions of souls coming out of Purgatory. Four hundred years after, Pope *Jehn* the 18th, or as some say, the 19th, instituted a holy day, wherein he severely required all men to pray for the souls in Purgatory. As if the Catholic Church before him had been deficient in their charity, and forgotten the miserable souls in that place of torment. At length the cabal at *Florence* in the year 1439, turned the dream into an article of faith, so that now they are damned to Hell, that will not believe a *Purgatory*: And the Pope's vassals still tenaciously hold and fiercely maintain the doctrine,

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not so much for the godliness as for the gain of it.

I have now said all that I can think necessary concerning the state of separate souls good and bad, keeping myself from all needless curiosities, within the bounds of the holy Scriptures, and the received doctrine of the primitive Catholic Church. The sum of all is this: all good men without exception are in the whole interval between their Death and Resurrection, as to their souls, in a very happy condition; but after the Resurrection they shall be yet more happy, receiving then their full reward, their perfect consummation of bliss, both in soul and body, the most perfect bliss they are capable of, according to the divers degrees of virtue through the grace of God on their endeavours attained by them in this life. On the other side, all the wicked, as soon as they die, are very miserable as to their souls; and shall be yet far more miserable both in soul and body, after the Day of Judgment, proportionably to the measure of sins committed by them here on earth. This is the plain doctrine of the holy Scriptures, and of the Church of Christ in its first and best ages, and this we may trust to. Other enquiries there are of more uncertainty than use, and we ought not to trouble or perplex ourselves about them.

But least of all are we fiercely to dispute about the places of separate souls, where determinately they are stated. We should rather imitate here the modesty of the Apostolic Doctors, who (as you have heard) were content to say of the souls of men, both good and bad, after death, that they are gone *to their own proper places, to their due places, to their meet places, to places appointed by God* for them.

I shall now conclude with a brief and serious application.

First, this Discourse is matter of abundant consolation to all good men, when death approacheth them. They are sure not only of a blessed resurrection at the last day, but of a reception into a very happy place and state in the mean time. They shall be immediately after death put in the possession of Paradise, and there rejoice in the certain expectation of a crown of Glory, to be bestowed on them at the day of recompence. Fear not, good man, when death comes; for the good Angels are ready to receive thy soul, and convey it into *Abraham's bosom*. A place, wherever it is, of rest, and that not a stupid insensible rest, but a rest attended with a lively perception of a far greater joy and delight than this whole world can afford. A place of the
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best society and company, where thou shalt be gathered to the spirits of just men, to the holy patriarchs, prophets, apostles, martyrs, and confessors; and familiarly converse with those saints and excellent persons whom thou hast heard of and admired, and whose examples thou hast endeavoured to imitate. A place that is the rendezvous of the holy Angels of God, and which the Son of God himself visits, and illustrates with the rays of his glory : A place where there shall be no wicked man to corrupt or offend thee, no devil to tempt thee ; no sinful flesh to betray thee : A place of full security, where thou shalt be out of all possible danger of being undone and miserable for ever : A place from whence all sorrow (because all sin) is banished ; where there is nothing but joy, and yet more joy still expected. This is the place that death calls thee to : Why therefore shouldest thou be afraid of dying ? Yea rather, why shouldest thou not, when God calls thee to it, willingly and chearfully die, desiring *to depart, and to be with Jesus Christ, which is far better ?* If thou wert to fall into a lethargic state when thou diest, and have no perception of comfort till the last day ; if darkness were then to overshadow thee, till the light of Christ's glorious appearance at the Resurrection came upon thee, this might reasonably make thee unwilling to die, and desirous to continue longer here,

here, where there is some comfort, some enjoyment of Christ, tho' imperfect. If such a Purgatory, as the supposition of the *Roman Church* hath painted out to the vulgar, were to receive thee, well mightest thou be not only unwilling, but also horribly afraid to die. But, God be thanked, Christ and his Apostles, and the disciples of the Apostles, have taught us much better things. *Wherefore* let us comfort one another with these words, 1 Theff. iv. 18.

Secondly, This Discourse deserves seriously to be considered by all wicked men ; if they die such, and who knows how soon he may die ? they are immediately consigned to a place and state of irreversible misery. They have trod in the steps of *Judas* in this life, and shall presently after death march to the same dismal place where *Judas* is ; a place where there is no company but the devil and his angels, and those lost souls that have been seduced by them : A place of horrid darkness, where there shines not the least glimmering of light or comfort : A place of wretched spirits, that are continually vexed at the sad remembrance of their former sins and follies, and feel the wrath of God for them, and tremble at the apprehension of a greater wrath yet to come ; who presently taste the cup of Divine vengeance, and are heart sick to think of the time when

when they must drink up the full dregs of it. This, O sinner, is the miserable place and state whereunto thou shalt immediately enter when thou diest, if thou diest as now thou art.

But thou wilt say, I am not such a wretch as *Judas*, who betrayed our Saviour Christ to death, and sold his Lord and Master for money. I answer, But flatter not thyself: It is true thou hast not sinned in the same instance, nor perhaps to the same degree; but sure I am thou hast sinned in the same kind. For how often (if thou beest a voluptuous man) hast thou bartered and parted with thy interest in thy Saviour *Jesus* for the satisfaction of a vile lust, and the enjoyment of a transient sinful pleasure? How often, if thou beest a covetous man, hast thou wilfully transgressed the laws of the holy *Jesus*, by lying, cheating, and unjust actions, to gain a few pieces of glittering earth, perhaps of lesser value than *Judas* was bribed with? How often, if thou beest a vain-glorious, ambitious man, hast thou made thy conscience give way to thy vainly conceited honours? How often hast thou sold thy Redeemer for the meer breath of the people? Thou hast therefore played the *Judas*, and if thou diest without repentance, to *Judas* his place thou must go.

Do not deceive thyself, with the thoughts of a reprieve till the Day of Judgment, or think thou shalt be in an insensible state till then, and not tor-

mented before that time? For immediately after death thy state of misery shall commence. Do not entertain thyself with the desperate hopes of Purgatory, or the advantage of a broken plank to save thee after the shipwreck of death. In the same miserable state thou diest, thou shalt continue in to the Day of Judgment, and then thy misery shall be consummated. *Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.* Psal. l. 22. To shut up all, let us pray and labour that we may never, never be gathered, or come into *the place of Judas*, the place and state of reprobate and for-ever lost spirits; *from this, good Lord deliver us!* that when we die, we may go to the region of the godly, to Paradise, to *Abraham's* bosom; and at the Resurrection may sit down with *Abraham, Isaac, and Jacob* in the kingdom of Heaven. And in order hereunto, let us thoroughly purge ourselves from all filthiness both of flesh and spirit, *perfecting holiness in the fear of God.* 2 Cor. vii. 1. For there is no Purgation to be expected in the other life. Yea, let us endeavour to excel in virtue here, that so we may have a more abundant entrance both into the joys of Paradise, and also into the fuller glories of the everlasting kingdom of our Lord and Saviour *Jesus Christ.*

Which God of his infinite mercy grant through the same *Jesus Christ*, to whom with the Father and the Holy Ghost, &c.

EXTRACTS,

EXTRACTS, &c.

HAVING laid before the reader Bishop Bull's two learned Sermons, I shall now for farther consideration give him some *Extracts* on the same subject, taken from writers of distinguished note and character.

Archbishop Tillotson, in his Sermon preached at the funeral of Dr. Whichcot, from 2 Cor. v. 6. *Wherefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord*: Draws two conclusions.

1st, *That whilst we are in these bodies we are detained from our happiness; and that so soon as ever we depart out of them, we shall be admitted to the possession and enjoyment of it.*

“ The assertion, he observes, shews us the vanity and falshood of that opinion, or rather dream, concerning the *sleep of the soul* from the time of death till the general Resurrection. This is chiefly grounded upon that frequent metaphor in Scripture by which death is resembled to sleep, and those that are dead are said to be fallen asleep. But this metaphor is no where in Scripture, that I know of, applied to the soul, but to the body

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resting in the grave in order to it's being awakened and raised up at the Resurrection. And thus it is frequently used with express reference to the body, Dan. xii. 2. *Many of them that sleep in the dust of the earth shall awake.* Matt. xxvii. 52. *And the graves were opened, and many bodies of Saints which slept arose.* Acts xiii. 36. *David after he had served his own generation by the will of God fell on sleep, and was laid unto his fathers, and saw corruption;* which surely can no otherwise be understood than of his body. 1 Cor. xv. 21. *Now is Christ risen from the dead, and become the first-fruits of them that slept;* that is, the resurrection of His body is the earnest and assurance that our's also shall be raised. And verse 51, *We shall not all sleep, but we shall all be changed;* where the Apostle certainly speaks both of the death and change of these corruptible bodies. 1 Thess. iv. 14. *If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him:* That is, the body which is said in Scripture to sleep, and not the soul. For that is utterly inconsistent with the Apostle's assertion here in the text, that *while we are in the body we are absent from the Lord;* and that so soon as we depart out of the body we shall be present with the Lord. For surely *to be with the Lord*, must signify a state of happiness, which sleep is not, but only of inactivity: Besides, that

that the *Apostle's* argument would be very flat, and it would be but a cold encouragement against the fear of death, that so soon as we are dead, we shall fall asleep and become insensible. But the *Apostle* useth it as an argument why we should be willing to die as soon as God pleaseth, and the sooner the better, because so soon as we quit these bodies, we shall be present with the Lord, that is, admitted to the blissful sight and enjoyment of him: And while we abide in the body, we are detained from our happiness. But if our souls shall sleep as well as our bodies till the general Resurrection, it is all one whether we continue in the body or not, as to any happiness we shall enjoy in the mean time; which is directly contrary to the main scope of the *Apostle's* argument.

2. This Assertion of the *Apostle's* doth perfectly conclude against the feigned Purgatory of the Church of Rome; which supposeth the far greater number of true and faithful Christians, of those who die in the Lord, and have obtained eternal redemption by him from Hell, not to pass immediately into a state of happiness, but to be detained in the suburbs of Hell in extremity of torment (equal to that of Hell for degree, tho' not for duration) till their souls be purged, and the guilt of temporal punishments, which they are liable to,

be some way or other paid off and discharged. They suppose indeed some very few holy persons, (especially those who suffer martyrdom) to be so perfect at their departure out of the body as to pass immediately into Heaven, because they need no purgation; but most Christians they suppose to die so imperfect that they stand in need of being purged; and according to the degree of their imperfection are to be detained a shorter or a longer time in Purgatory.

But now, besides that there is no *text* in *Scripture* from whence any such state can probably be concluded (as is acknowledged by many learned men of the Church of *Rome*) and even that text which they have most insisted upon (*they shall be saved yet so as by fire*) is given up by them insufficient to conclude the thing. *Estius* is very glad to get off it, by saying there is nothing in it against Purgatory: Why? No-body pretends that; but we might reasonably expect that there should be something for it in a *text* which hath been so often produced and urged by them for the proof of it. I say, besides that there is nothing in Scripture for Purgatory, there are a great many things against it, and utterly inconsistent with it. In the parable of the *Rich Man* and *Lazarus*, which was designed to represent to us the different

rent states of good and bad men in another world, there is not the least intimation of Purgatory, but that good men pass immediately into a state of happiness, and bad men into a place of torment. And *St. John*, Rev. xiv. 13. pronounceth all that die in the Lord happy, because *they rest from their labours*; which they cannot be said to do who are in a state of great anguish and torment, as those are supposed to be who are in Purgatory.

But above all, this reasoning of *St. Paul* is utterly inconsistent with any imagination of such a state. For he encourageth all Christians in general against the fear of death from the consideration of that happy state they should immediately pass into, by being admitted into the presence of God; which surely is not Purgatory. *We are of good courage* (says he) *and willing rather to be absent from the body*: And great reason we should be so, if so soon as we leave the body we are present with the Lord. But no man sure would be glad to leave the body to go into a place of exquisite and extreme torment, which they tell us is the case of most Christians when they die. And what can be more unreasonable, than to make the *Apostle* use an argument to comfort all Christians against the fear of death, which concerns but very few in comparison? So that if the
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Apostle's reasoning be good, that while we are in this life we are detained from our happiness, and so soon as we depart this life we pass immediately into it, and therefore death is desirable to all good men ; I say, if this reasoning be good, it is very clear that St. *Paul* knew nothing of the doctrine now taught in the Church of *Rome* concerning Purgatory ; because that is utterly inconsistent with what he expressly asserts in this *chapter* ; and quite takes away the force of his whole argument.

The archbishop in his second Sermon on Rev. xiv. 13. viz. *I heard a voice saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth ; yea, saith the spirit, that they may rest from their labours : and their works do follow them :* argues in this manner : If those *that die in the Lord* are at rest from all their labours and pains ; then this *text* concludes directly against the feigned *Purgatory* of the Church of *Rome*, which supposeth a great number, yea the far greatest part of those that *die in the Lord*, and have obtained *eternal Redemption* by him from Hell, not to pass immediately into happiness, but to be detained somewhere (they are not certain where, but most probably in the suburbs of Hell) in great pain and torment, equal in degree to that of Hell, and differing only in duration ; I say, to be detained there,
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till their souls be purged from their defilements they have contracted in this world, and the debt of temporary punishments, to which they are liable, be some way or other paid off and discharged.

They suppose indeed some very few holy men to be so perfect at their departure out of this life, that they do immediately, and without any stop, pass into Heaven, because they need no purgation ; and those likewise who suffer martyrdom, because they discharge their debt of temporary punishments here : But the generality of Christians *who die in the Lord*, they suppose so imperfect, as to stand in need of being *purged by fire*, and accordingly that they are detained a longer or a shorter time, as their debt of temporary punishments is greater or less.

And indeed they have a very considerable and substantial reason, to exempt as few as possibly they can from going to *Purgatory* ; because the more they put in fear of going thither, the market of *Indulgences* riseth higher, and the profit thence accruing to the Pope's coffers ; and the more and greater legacies will be left to the priests, to hire their saying of masses, for the delivery of souls out of the place of torments : For
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tho' the prayers of *friends* and *relations* will contribute something to this; yet nothing does the business so effectually, as the *masses* and prayers of priests to that end.

But how is it then that St. *John* says, that those *that die in the Lord are happy*, because *they rest from their labours*; if so be, the far greatest part of those *who die in the Lord* are so far from resting from their labours, that they enter into far greater pains and torments, than ever they endured in this world? And therefore *Bellarmino*, that their doctrine of *Purgatory* may receive no prejudice from this text, would have from henceforth, in the text, to be dated from the *Day of Judgment*; when he supposeth the pains of *Purgatory* will be at an end. But why, from henceforth, should take date from the *Day of Judgment*, he can give no reason, but only to save *Purgatory* from being condemned by this text. For St. *John* plainly speaks of the happiness of those that should die *after that time*; (whatever it be) which he there describes; but *that time* cannot be the *Day of Judgment*, because none shall die *after that time*. Just thus *Estius* (one of their most learned commentators) deals with another text, which by the generality of their writers is urged as a plain proof of *Purgatory*; he shall be saved, yet so as by fire: Upon which he says,

says, *It is sufficient that there is nothing in this text against Purgatory.* Sufficient, for what? Not to prove *Purgatory*, as they generally pretend, from this *text*, but to save it harmless from it; as if we had pretended that this *text* makes against it.

But there are others that make against it with a witness. Not only the perpetual silence of Scripture about it, when there are so many fair occasions of speaking of it; as in the *parable* of the *Rich Man* and *Lazarus*, where the future state is so particularly described, and yet no mention made, nor the least intimation given of this *third State*. But besides the silence of Scripture about it, there are several passages utterly inconsistent with it; as namely, *St. Paul's* discourse in the beginning of the *fifth* chapter of the 2d epistle to the *Corinthians*, where he plainly declares the assurance he had, that all sincere Christians, so soon as they quit the body, do pass into happiness: *For we know*, says he, *that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.* The plain meaning of which is, that so soon as we quit the one, we shall pass into the other. And this consideration, he tells us, made Christians weary of this world, and willing to die; verse 2. *For in this we groan earnestly, desiring to be clothed upon*
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*with our house, which is from Heaven; and verse 4, For we that are in this tabernacle do groan, being burdened. But had Christians believed, that the greatest part of them, when they left the body, were to go into Purgatory, to be terribly tormented there; they would not have been in such haste to die; but would have protracted the time as long as they could, and have contentedly borne the burden of this earthly tabernacle, rather than to quit it, for a condition a thousand times more intolerable. But St. Paul expressly says, that Christians knew the contrary, and that as soon as ever they went out of the body they should be happy, and with the Lord; and that this gave them courage against the fears of death; ver. 6, Therefore we are always confident, *ᾠσαμέντες ἐν παντί*, *bono igitur animo sumus*, Therefore we are always of good courage, knowing that whilst we are at home in the body, we are absent from the Lord: And verse 8, We are of good courage, I say, and willing rather to be absent from the body, and to be present with the Lord. The plain sense of which is, that Christians were willing rather to die than to live, because they knew, that so soon as they left the body, and departed this life, they should be present with the Lord.*

But now if the doctrine of *Purgatory* be true, this whole reasoning of St. Paul proceeds upon a
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gross mistake; and therefore I am certain it is not true. And so does *the voice from Heaven* here in the text; *Blessed are the dead which die in the Lord, that they may rest from their labours*. For there is no reason to restrain this general expression, *that die in the Lord*, only to the *Martyrs*; for tho' they are certainly included, and perhaps primarily intended in it, yet this phrase comprehends all those *who die in the faith of Christ*, and is most frequently so used in the New Testament.

But let this suffice to have been spoken of this matter; especially since Bishop *Fisher*, and several of their own own learned writers, do so frankly acknowledge that their doctrine of *Purgatory* hath no sufficient ground in Scripture. *Other reasons* I grant they have for it, which make them very loath to quit it; it is a very *profitable* doctrine, and therefore they have taken care to have it more abundantly confirmed, by apparitions of souls from the dead, than any other doctrine whatsoever. In short, how little soever they can say for it, it is in vain to go about to persuade them to part with it. *Demetrius the Silversmith* argued as well as he could for his *Goddeſs Diana*, from *the universal consent* of the world in the worship of her; *the great goddeſs Diana, whom all Asia and the world worſhippeth*. But his trusty argu-

ment to his workmen was, *Sirs, ye know, that by this craft we have our wealth, and this our craft is in danger to be set at nought.*

The Archbishop in his Sermon on 1 Theff. iv. 14. viz. *For if we believe that Jesus died, and rose again; even so them also which sleep in Jesus, will God bring with him:* writes;—This opinion, or rather dream, concerning the *Sleep of the Soul* from the time of death, i. e. from the time of the separation of the Soul from the Body till the general Resurrection, may be effectually confuted these *two* ways:

1. By taking away the ground of it: And,
2. By producing several texts of Scripture, which are utterly inconsistent with it. And this I shall the rather do, because some men have taken a great deal of pains to establish and prove this opinion; tho' I confess I do not well understand to what end, because there is as little comfort as truth in it.

1. By taking away the only ground that I know of, of this opinion; and that is, from the frequent metaphor and resemblance in Scripture of death to sleep. And indeed those which are dead, are frequently in Scripture said *to sleep*, or *to be fallen asleep*: But then (which falls out very

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eross to this opinion) this metaphor of sleep is no where in Scripture applied to the Soul, but to the Body resting in the grave, in order to its being awakened and raised out of this sleep at the Resurrection. And thus it is frequently used, with exprefs reference to the body : Dan. xii. 2. *Many of them that sleep in the dust of the earth shall awake ; and surely sleeping in the dust of the earth, can only be applied to the body. And more expressly yet, Matt. xxvii. 52. And the graves were opened, and many bodies of Saints which slept, arose. Acts xii. 36. David after he had served his own generation by the will of God, fell on sleep, and was laid to his fathers, and saw corruption ; but he whom God raised again, saw no corruption. Now that of David which fell asleep, and was buried with his fathers, and saw corruption, was certainly his body ; and that of our Saviour which was raised again, and saw no corruption, was likewise his body, according to that prediction concerning him, Thou wilt not leave my soul in Hell, in Hades ; by which is plainly meant the state and place of souls separated from the body ; nor suffer thy holy one to see corruption ; that is, the body of our blessed Lord to rot in the grave. 1 Cor. xv. 20. But now is Christ risen from the dead, and become the first-fruits of them that slept ; that is, the resurrection of his body out of the grave, is an earnest and assurance that our bodies also shall be raised.*

raised. And verse 51, *We shall not all sleep, but we shall all be changed*; where the Apostle undoubtedly speaks both of the death and change of these corruptible bodies. And so likewise the text is to be understood of the resurrection of the bodies of the Saints, which shall be raised up by the sound of the great trumpet, and re-united to their souls, that they may in person accompany Christ at his coming. So that it is *the body*, which is every where said in Scripture *to sleep*, and not *the soul*; and if so, then the only foundation of this opinion is taken away.

2. I shall shew, that this opinion of the *sleep of the soul* is utterly inconsistent with several passages of Scripture, which plainly suppose the contrary; as Luke xvi. 22, 23, where in the parable of the *Rich Man* and *Lazarus*, the different states of good and bad men, immediately after their departure out of this life, are described; but they are so described, that it is evident that the souls of neither of them are asleep. It is said of *Lazarus*, that *he was carried by the Angels into Abraham's bosom*, and that *there he was comforted*; and of the *Rich Man*, that *he was in Hell*, and there *tormented in flames*. This was not like to be a state of sleep and insensibility, and the rich man cry out of his torment; and that we may be sure he was awake, he is said

to lift up his eyes. And there is all the reason that can be to conclude, that *Lazarus* was every whit as sensible of the comfort and happiness that he was in, as the *Rich Man* was of his torment. Luke xxiii. 43. where our Saviour says of the penitent thief, *To-day shalt thou be with me in Paradise* : but not surely to sleep there till the Resurrection. Tho' some have endeavoured to avoid the force of this text, by referring *To-day* to what goes before, and not to what follows after; as if our Saviour had said ; *I say unto thee this day* ; and not, *This day shalt thou be with me in Paradise* : which is a foolish evasion, because, *I say unto thee*, necessarily implies the present time, and there is no need to add, *This day* : Besides that there is no such phrase any where used, as, *I say unto thee, This day*. Phil. i. 23. *I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better*. But if *to be with Christ*, be to be in a state of sleep and insensibility, how is that so much better than to be in the body, serving God and his Church ? 2 Cor. v. 6. *Therefore we are always confident, knowing that whilst we sojourn in the body, we are absent from the Lord ; are confident, I say, and willing rather to be absent from the body, and present with the Lord*. But certainly, *to be present with the Lord*, which the Apostle here affirms that good men are, so soon as they depart out of the body,

body, must needs signify a state of happiness ; which *sleep* is not, but only of insensibility.

Besides that the Apostle's argument would be very flat, and but a cold encouragement to Christians against the fear of death, that as soon as we are dead, we shall fall asleep and become insensible. But the Apostle useth it as an argument, why we should be willing to die as soon as God pleaseth, and the sooner the better ; because so soon as ever we quit these bodies, *we shall be present with the Lord*, that is, shall be admitted to the blissful sight and enjoyment of Him ; and that whilst we *abide in the body*, we are detained from our happiness. But if our souls sleep as well as our bodies, till the general Resurrection, it is all one whether we continue in the body or not, as to any happiness we shall enjoy in the mean time ; which is directly contrary to the main scope of the Apostle's argument.

Dr.

Dr. W H I T B Y.

ANNOTATIONS on Matt. x. 28.

Fear not them who can kill the body, but cannot kill the soul, &c. writes,

THESE words seem to contain a certain evidence, that the soul dies not with the body, but continues afterwards in a state of sensibility: For, (1st) that which it is allowed that men can do to the body, it is denied that they can do to the soul; therefore *Christ* speaks not in these words of death eternal, (for that men cannot inflict upon the body, or hinder it's resurrection;) therefore it is spoken of a temporal death. Note, (2dly) That they, who by killing the body, make the soul also to perish, till the reunion and reviviscence both of soul and body, do also kill the soul, and so do more than they who can kill the body only: And they who by killing of the body render the soul or spirit of a man insensate, and deprived of all possibility of thinking, or perceiving any thing, do also kill the soul; for, it is not easy to perceive, how an intelligible, thinking, and perceiving being, can be more killed, than by de-

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priving it of all sensation, thought, and perception; the body itself, being killed by a total privation of it's capacity of sense and motion. Since therefore in St. Luke xii. 4. *Christ* saith, the adversaries of the *Christians can only kill their bodies*, and here, that they cannot kill their souls; it remains, that the soul doth not perish with the body, nor is it reduced to an insensible state by the death of it. And, (3dly) our Lord may well be supposed to speak here, as the Jews would certainly understand his words; now, they would certainly thus understand him, this being their received opinion, That the soul after the death of the body, was capable of bliss, or misery, and therefore did continue in a state of sensation. ° *Man*, say they, *fears an earthly king, who may die to-morrow, should punish him; and doth he not fear him, in whose hands his soul is, both in this life, and in the future?* And the author, περι αυτοκρατορος λογισμῶν, saith, P *Let us not fear him who seems to kill the body; for we who die for the law, Abraham, Isaac, and Jacob receive; but they who transgress the law of God, subject the soul to a great danger of endless torments.*

° Buxtorf. Florileg. p. 364. Ab. Ezr. Exod. xx. 3. P Μη φοβηθωμεν ὃ δοκεῖντα ἀποκτείνειν τὸ σῶμα· ἡμᾶς γὰρ θά-
νοντας Ἀβραάμ, Ἰσαάκ, καὶ Ἰακώβ, ἀποδέξανται·
μεγὰς δὲ τῆς ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῶ κεῖμενος
παραβαίνουσιν τὴν ἐντολὴν τοῦ Θεοῦ Cap. 13.

Luke

Luke xxiii. 43. *Verily I say unto thee, To-day shalt thou be with me in Paradise.* That the word *σήμερον*, *to-day*, is not to be connected with *I say*, as if the sense were this, *I say to thee to-day*, but with the words following, so as to contain a promise, *that the thief should even that day be in Paradise*, as to his better part, appears from the familiar phrase of the *Jews*, who say, of the just man dying, *To-day he shall sit in the bosom of Abraham.*

Secondly, to be sure Christ spake in that sense in which the thief could, and in which he knew he would understand him; now he being a *Jew* would surely understand him according to the received opinion of his nation concerning Paradise; now they plainly held it to be the place into which pious souls, separated from the body, were immediately received. Hence sprung that oracle of the (1) *Chaldees, Seek Paradise, the glorious country of the soul.* Hence their kind wish for the dying or dead person, *Let his soul be in Paradise.* Now hence it follows, (1st) that the souls of men die not with their bodies, but remain in a state of sensibility. Christ here commends his into the hands of God, ver. 46, where the souls of the just are, *Wisd. iii. 1. in peace*, verse 3, and *in hope*, verse 4. (2dly) That the

souls of good men after death are in an happy state, a state of joy and felicity, for Paradise, saith ^r *Philo*, is συμβολον ψυχης υπο πληθους κ̃ μεγαθους χα-
 ρας ανασκυρτωσης, *the representation of a soul leaping
 for fulness and greatness of joy.* And it is according
 to *Tertullian*, ^f *a place of divine delights.* So that
 as the thief could only be there that day by the
 presence of his soul, so could not his soul be there
 without the greatest joy and felicity.

Acts vii. 59. *Lord Jesus receive my spirit.*
 Hence it appears, that the spirit of a man is a
 substance distinct and separable from the body, and
 which dies not with it; for *Stephen* prays not to
 the Lord *Jesus* to receive his body, but only to re-
 ceive his *spirit*, now to be separated from it. Now
 if the spirit of a man died with the body, no rea-
 son can be given why *St. Stephen* should pray to the
 Lord *Jesus* to receive *his spirit* rather than his body.
 Moreover, this being said by a *Jew* in presence of
 the *Jews*, is doubtless to be understood, according
 to the sense and opinion of the *Jews*, who held,
 that *the souls of just men were in the hand of God*,
 Wisd. iii. 1. and were *in peace*; which expressions
 agree not to a thing which is insensate; nor could
 an insensate being have any hope at all, much less

^r De Plant. Noæ. p. 171. ^f Apol. c. xlvii.

an hope full of immortality, as he there speaks, verse 2, 3.

Philip. i. 23. *To depart, and to be with Christ, which is far better.* Because, saith Crellius, *The time betwixt death and the resurrection is not to be reckoned; therefore the Apostle might speak thus, tho' the soul hath no sense of any thing after death.* But could St. Paul think a state of insensibility much better than a life tending so much as his did to the glory of God, to the propagation of the gospel, and the furtherance of the joy of Christians? Could he call such an insensate state, *a being with Christ, and a walking by sight*, in opposition to the life of faith, 2 Cor. v. 7, 8. Others say, the Apostle speaketh thus, because he expected that the general Resurrection, and this Day of Judgment, should be in his time. But the words will not bear this sense; for the Apostle saith, he is in a constraint betwixt these two, whether he should chuse that life which would enable him to gain many to Christ, and minister greatly to the necessities of his Church, or that which would cause him to live with Christ, viz. as to his better part, i. e. whether his body and soul should be dissolved, or he should still live in the flesh? Now 'tis impossible that the same man, at the same time, should expect the Resurrection and the Day of Judgment,

judgment, and yet expect to live in the flesh, to abide with the Church in the flesh, and yet expect that none of the members of the Church should abide in the flesh, but should enjoy the Resurrection, which would place them with Christ as well as himself: that he should desire that his soul should be dissolved, or separated from the body, that it should be absent from the body, that he might be present with the Lord, and yet at the same time expect that day when he shall be clothed upon with his celestial body.

Moreover he himself informs us, that the *Apostles* expected only the Resurrection when other Christians should arise at the great day; for thus he speaks, *He that raised up the Lord Jesus from the dead, will raise us also by him, and will present us with you*, 2 Cor. iv. 14. And this confutes their gloss, who say the *Apostle* expected to be with Christ as an especial privilege belonging to him as an *Apostle*, or a *Martyr* for Christ. So 2 Cor. v. 8.—We have confidence even in death itself, that tho' it render us absent from the body, it will bring us home to Christ, and to a nearer fruition of him. Only here note, that according to the doctrine of all the *ancients*, the souls of pious men are not assumed into the highest Heavens, or the immediate presence of God and Christ, instantly

stantly upon their departure hence, for thus only we shall be *ever present with the Lord*, 1 Theff. iv. 16, 17. when by the power of God at the last trump, we shall be raised up to meet him in the air; his promise being at his second coming to receive his disciples to himself, that *where he is, they may be also*, John xiv. 3. But yet according to all antiquity, the souls of pious men, in the mean time, are in the place appointed for them, παρα τῷ Κυρίῳ, *with the Lord*: i. e. with him in Paradise; where they enjoy the sight and conversation of their Saviour by way of vision: For Paul and the rest of the Apostles, saith ^(t) Polycarp, are in the place appointed for them with the Lord. Not only in Heaven, saith ^(u) Irenæus, but in Paradise also our Saviour shall be seen, as men are worthy to behold him. And this doth ^(w) Pseudo-Justin gather from this very place, That the souls of the just go to Paradise, and converse there with Christ by vision. Verse 10. We must all appear

^t Εἰς τὸν ὀφειλομένον αὐτοῖς τόπον εἰσι παρα τῷ Κυρίῳ, Ep. §. 9. ^u Πανταχὺ γὰρ ὁ Σωτὴρ ὁραθῆσεται καθὼς ἀξιοὶ εἰσὶν οἱ ὁρῶντες, Iren. lib. v. c. 36. ^w Ἐνθα συντυχία τε καὶ θεὰ Ἀγγέλων τε καὶ Ἀρχαγγέλων καὶ ὀπτασίαν δὲ καὶ τοῦ Σωτῆρος Χριστοῦ κατὰ τὸ εἰρημένον ἐκδεμένους ἐκ τοῦ σώματος, καὶ ἐνδύμενους πρὸς τὸν Κύριον. Pseudo-Justin Qu. 6 Resp. 75.

before

before the judgment-seat of Christ, that every one may receive *the things done by the body*; τα ἰδια ἑωυατοῦ· *propria corporis, the things proper to the body*; So the vulgar *Latin*: both readings do sufficiently confute the doctrine of the Romish *Purgatory*, and their prayers for the dead, as teaching men shall receive hereafter, not according to the prayers of others for them, when they are out of the body, but according to what they themselves have done in the body. Now it is sure, that what the living do of this kind for them after death, they themselves do not in the body, and so no account will be had of it in the great day. And why should they suffer before such dreadful pains in *Purgatory*, who afterwards must receive rewards or punishments according, not to what they have suffered there, but according to what they have done in the flesh? The Fathers here do farther note: 1. That the same body which was dissolved, shall be raised again, and not another; it being absurd to think that one body should sin, and yet another should be punished for it; one body suffer, another should be crowned for it. So *Methodius, Chrysostom, Theophylact*.

Secondly, that the soul is to receive its retributions with the body, and not without it, according

cording to ^x *Methodius*, ^y *Theodoret*, and ^z *Hilary*
the deacon, who passeth under the name of St.
Ambrose.

Dr. LIGHTFOOT,

On CHRIST's Descent into Hell.

HIS soul parted from his body, went to *Hades*,
into another world, to the place whither
holy souls go after death: which himself ex-
presseth in those words to the good thief, *To-day*
shalt thou be with me in Paradise.

What does a soul instantly after it's departure?
Some say, walks the regions of air, and sees the
secrets of nature there. But souls go not into
another world to study, but to receive rewards.
And I may say of any soul departed, as Christ of
Peter, John xxi. 18. *When thou wast young, thou*
girdedst thy self, and walkedst whither thou wouldest;
but when thou shalt be old, thou shalt stretch forth thy

^x Ουδε γαρ γυμνη η ψυχη, αλλα δια τῃ σωματος κο-
μιζεται ταυτα, *apud Oecum in loc.* ^y Εδειξε δε κ' τας
τιμωμενας, κ' τας κολαζομενας ψυχας μετα των δεχομενας
τας αντιδοσεις. ^z *Si Judicante Christo unusquisque*
nostrum facta corporis recipiet, non utique sine corpore
adjudicabitur bono aut malo.

O

hands,

bands, and another shall gird thee, and carry thee whither thou wouldest not. So when the soul was in the body, it went whither it would, moved the body whither it thought good, did what it pleased, was at it's own pleasure : But now being departed, another hath girded it ; and if it be an evil soul, he carries it whither it would not ; if even the best soul, he hath fixed it, that it is not at it's own liberty, as it was before. A good soul returns to God, and a bad soul too returns to God, that gave it : Both return to God. How ? Now they come entirely into God's hands to be disposed of according to what was done by them in the flesh ; and he instantly disposeth them into Heaven or Hell. That is the very day of retribution. See Luke xvi. 22, 23. *And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. The rich man also died, and was buried : And in Hell he lift up his eyes being in torments, &c.* Both suddenly disposed of, the one to Heaven, the other to Hell. So we may take example from the two thieves on the cross : the good thief went presently to Paradise, and the bad, to his place ; and both these to *Hades*, the word in the Creed. This passage of our Saviour's soul to Heaven upon his death, is called his going to *Hades*, the world of souls, and the place of holy souls, a place invisible to mortal eyes : which
tho'

tho' it seems harshly express'd, *He descended into Hell*; yet must be interpreted from the Greek expression in this sense. And the phrase in the *Greek* teacheth, that the soul sleepeth not with the body; stayeth not here on earth, where the body doth; but hath a life, when the body is dead, and goeth into another world to have a living or dying life.

Dr. STANHOPE,

In a Sermon concerning *the Happiness of good men after Death*: at the funeral of Mr. Robert Castell, from Rev. xiv. 13.

I heard a voice from Heaven saying unto me, Write; Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them.

THE sense (saith the Doctor) in which I have all along taken the words, and the Church in using them at the burial of every Christian, do warrant us to conclude, that this rest from labour, and the reward of good works, begin at the instant of *men's dying in the Lord*. And if the passage before us do not sufficiently prove this, yet there are others which may even oblige us to understand it so. The labourers in the vineyard, as soon as ever the even was come, and the duty of the day

over, are called to receive their wages. *Lazarus* immediately upon his death, is said to be carried by *Angels into Abraham's bosom, and comforted for the evil things he received in his life-time.* St. Paul, upon mentioning his departure at hand, and reflecting upon the *good fight he had fought*, declares, that from *thenceforth there was laid up for him a Crown of Righteousness*: Perhaps indeed it is not yet so bright, nor *Lazarus* his happiness so exquisite, as it will be at the last great day of account. But still that crown was determined and fixed from the day of this Apostle's departure, tho' he is to be more solemnly invested with it, at the day when the Righteous Judge shall appear. And *Lazarus* was at least in a condition of *comfort*, such as made him good amends for the poverty and diseases he had undergone in his body. So that these passages, as well as that of the labourers in the vineyard, sufficiently confute that fond imagination which some have entertained, of the *soul sleeping* in a state of insensibility till the general Resurrection: they also overthrow that profitable delusion of the Romish Purgatory, and render prayers for the dead superfluous and useless. For how can they be *comforted* who have no sense? What occasion have they for our prayers, who are already blessed? Or how can *they* be said to *rest from their labours*, who pass from hence into a condition of torments, more exquisite
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by far than this life can possibly endure ? And yet such the Popish Purgatory is represented. So just reason have we to conclude, that there is no interval between the end of good men's labour, and the beginning of their rest ; so substantial a reason is it of their happiness, that their works do not only follow them at a distance, but keep them company, go with them hand in hand, and render the dead *blest*, from the very moment of *their dying in the Lord*.

Bishop S M A L R I D G E.

S E R M O N on the intermediate state and condition of the Souls of the Righteous from their departure out of this life to the Resurrection.

I S A I A H lvii. 2.

He shall enter into peace : they shall rest in their beds, each one walking in his uprightness.

HE, the righteous, *shall enter into peace* ; i. e. the just and upright man shall, when he dies, enter into a state of rest and quiet, where he shall be no longer disturbed with those evils, to which, during his pilgrimage in this life, he was exposed ; nor liable to any of those calamities, which, if he had lived longer upon earth, might have overtaken him. *They*, i. e. all the righteous, for the number is varied, to shew that the Prophet doth

doth not here describe the future condition of any one good man, but of all the Saints of God in general, *shall rest in their beds*; their bodies shall be safely reposed in their graves, where they shall sleep quietly, till they are awakened by the last trump; and their souls shall rest unmolested and at ease in those receptacles, which God hath prepared for the abode of the spirits of those *who die in the Lord*; *each one walking in his own uprightness*; i. e. Each one shall reap the fruits of his past integrity; he shall look back upon a well-spent life, with comfort and peace of conscience, and he shall with joy and pleasure contemplate that great and glorious reward, which God hath prepared for all those who live and die in his favour.

The state of the righteous after the Resurrection is represented to us in holy Scripture in such a manner, that we cannot possibly doubt but it is a state of perfect and consummate happiness; but the Scriptures are not so very plain in describing their intermediate condition, but that there is room for an enquiry what is the state of the faithful who die in Christ, from their death to the Resurrection? whether it be the same before as after the Resurrection? or, if different, in what respects it differs from it? It is an opinion generally received, that the souls of the Saints after their departure out of the

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the body, are immediately by the holy angels conveyed into the highest Heavens, and are there admitted into the glorious presence of God, and of his Son Jesus Christ ; and that they do there enjoy the same happiness and glory which they shall enjoy after the Resurrection of the body ; the same not only in substance, but in degree, barely with this one difference, that their bodies are not as yet partakers of this glory, because they are not as yet raised from the dead, and re-united to their souls.

There is another opinion somewhat different from this, less generally received than it, but I think much more consonant to the word of God, that the happiness of departed souls is, in the degree of it, less perfect before, than it shall be after the Resurrection ; that their happiness before the Resurrection consists chiefly in this, that the faithful are by death freed from all those cares, troubles, dangers, afflictions, temptations, doubts, miseries, anxieties, sorrow, grief and anguish, with which they are perpetually disturbed, wearied, and tormented in this mortal life, and that as soon as they are released from their bodies, they do enjoy a perfect quiet and ease ; in regard of which ease and freedom from all disquietude, those are pronounced *blessed who die in the Lord*, because *from thenceforth they rest from their labours*.

Nor

Nor are they only free from misery, but also from sin; for together with the body, pious souls put off all those defilements of sin, which they had contracted by their dwelling in the body, and are now arrived to that happy state which the Apostle aspired after, when he cried out, *Wretched man that I am, who shall deliver me from the body of this death?* Rom. vii. 24. That state of grace which was begun in them, during this life, by the Spirit of Christ, and those christian virtues wherewith they had taken care to adorn themselves, Faith, Hope, Charity, and the like, are by death very much improved, and their happiness is thereby proportionably augmented: they have now a nearer and distincter view of that glory which is reserved for them till the last day; and the sure and certain prospect of this doth add to their present joy and satisfaction. For if pious and faithful men in this world are said by St. Peter, *to rejoice with joy unspeakable and full of glory*, Pet. i. 8. as often as they fix their eyes upon that distant reward which they hope for, when Christ shall come in glory to recompense his saints; then undoubtedly the joy which this prospect will afford them, when it is by death brought nearer to them, when it is at a less distance, when they see it more clearly, when they have no doubts of compassing it, when they have an earnest and pledge of it, in that tranquility
which

which they are actually possessed of, must be still more ravishing and unconceivable. This state of departed souls, tho' it be much superior to that happiness, which those who are most happy in this world do enjoy, doth yet fall much short of that bliss, which the same souls shall enjoy after the Resurrection ; is as much inferior to it, as the expectation of a distant good is to the present enjoyment of it ; as hope is to actual possession.

Now tho' several arguments may be brought in favour of the former opinion, according to which the souls of departed saints are, from the time of their departure, perfectly and completely happy ; yet the latter opinion, which supposes their happiness before the Resurrection not perfect but partial, seems to me more consonant to the whole tenour of the gospel, and will, I doubt not, seem to you also, if you shall be pleased with me to consider those passages of holy writ, wherein this doctrine is, I think, in plain and express terms delivered. In the 11th chap. of Rev. verse 17. we find this doxology made by *the four and twenty Elders which sat before God in their seats, who falling upon their faces worshipped God, and said, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reign'd.* And the

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nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the Prophets, and to the Saints and them that fear thy name, small and great. The time here allotted for God's giving a reward to his saints, is *the time when the dead shall be judged*; then, and not till then, *the Prophets*, as well as the other later saints, are here said to be rewarded: there is therefore a reward reserved for the righteous, which doth not commence from their death, but shall then first be dispensed to them, *when the dead shall be judged* after the Resurrection. It was the same that St. Paul had in his eye, when looking back upon his past conflicts, and forwards upon his future recompence, he made this noble declaration of his sincerity, and his assurance built upon the consciousness of it, 2 Tim. iv. 7, 8. *I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing.* The crown of righteousness was not then to be set upon St. Paul's head, when he had just finished his course, but was from that time to be laid up for him; it was not to be given till that day, the great day of Judgment; not to be given him separately, but at the same time to him, and to all them

them that loved the appearance of the Judge, when the Judge should appear. Hence it is that the saints of God are directed to *look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ*; to look for these, not as divided one from the other, but as contemporary one with the other. For *the blessed hope* is the blessedness hoped for; and since the Apostle joins it with the appearance of our Lord, he plainly shews that the perfect bliss, which we hope for, will not be bestowed upon us till the Lord appears; and is not therefore to be entirely possessed by the saints before the Resurrection, but to be expected by them after the Resurrection and the Day of Judgment,

But now, if, after the appearance of Christ, there shall be no other accession to the happiness of departed saints, but what arises from the glorification of their bodies; if, even before his appearance, their souls are already possessed of all that happiness of which they are capable, and to which they are thro' the merits of their Saviour entitled; there can be no sufficient reason given, why they should be said to expect the appearance of Christ, in order to their being partakers of that blessedness which they hope for.

That some departed souls are in a state of happiness, some in a state of misery; that, according to their different demeanour in this mortal life, their condition is different upon their translation into another world; that they do not in the interval between their being separated from the body by death, and reunited to it at the Resurrection, sleep a profound sleep, void of all action and perception, destitute of life and thought, insensible of pleasure and pain, as some ancient and modern Heretics have pretended, is evident enough from several passages in holy writ.

“ The Bishop’s discourse is not indeed professedly levelled against those who contend that the soul sleeps till the Resurrection; but it all along supposes that such a doctrine is contrary to the whole tenour of the New Testament. His principal design being to shew that *the happiness of departed souls, is in the degree of it less perfect before, than it shall be after the Resurrection.* And to prevent any wrong construction of the arguments he made use of, he tells us:”

I would not, by any thing which I have now said, be understood, and, if I am not misapprehended, I cannot be understood, to have alledged or insinuated, either that the souls of the deceased are,

are, from the time of their decease, till the Resurrection, in a state of death and insensibility; or that there is no difference till the Resurrection between the condition of those *who die in the Lord*, and of those *who die in their sins*; or much less, that the souls of those who die in the favour of God, are in any danger of losing God's favour, by any actions they shall do after their separation from their bodies; or that the souls of those who die in a state of enmity with God, can, by any after-acts of repentance, reconcile themselves to God; or that departed souls can, by any methods of purgation in another world, be cleansed from the defilements which they had contracted in this, and by such purifying be rendered more fit objects of God's mercy, and more worthy to be received into the Kingdom of Heaven; or that the souls of the righteous are not immediately, upon their being dislodged from their mortal bodies, admitted into the participation of much greater joys than any they felt, or any they were capable of, whilst they were clogged with sinful flesh and blood; or that the souls of the wicked are not forthwith pierced with greater sorrows, than any they suffered in this world from the remorse of their sins, or from the apprehension of God's judgments: But all I would contend for is barely this, that there is a great deal of difference between the measures of joy and misery

fery which departed souls shall taste of before, and after, the Resurrection; that their intermediate state shall, as to the fulness of pleasure or pain, be very different from their final; that a great part of the happiness of the one shall consist in the sure hopes of a much more perfect happiness still in reversion; and that as great a part of the wretchedness of the other, shall consist in the dismal apprehensions of more exquisite punishments still reserved in store for them against the great day of retribution; that after the Resurrection there shall be an accession to the happiness of the righteous, not only by their being then glorified in body as well as in spirit, but also by an increase of that bliss, which their souls did before enjoy in a lower measure, and in a more scanty proportion; that they shall be then admitted to a closer and nearer view of God, and to a more intimate union with Him, who is the source of all happiness; that then believers shall fully and entirely receive all those blessings, which Christ purchased for them by his death, and which he besought of his Father, when in their behalf, he sent up to Heaven that comprehensive prayer, John xvii. 20, &c. *Neither pray I for these alone, the Apostles, but for them also which shall believe on me through their word; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us:*
And

And the glory which thou gavest me, I have given them, that they may be one, even as we are one. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; that the love wherewith thou hast loved me, may be in them, and I in them.

This doctrine, which I have now advanced, concerning the difference between the state of departed souls before and after the Resurrection, I have therefore advanced, because I take it to be most consonant to the word of God, most agreeable to the sentiments of those fathers who lived in the first and purest ages of the Church, and not at all liable to such cavils and exceptions, as bold and licentious men would be apt to make against the belief of a Resurrection, and an universal Judgment to come, if we should teach that men first receive a full recompence for all the actions they have done in the body, and that after that they are judged, in order to receive that very recompence.

It seems a much more defensible and consistent doctrine, to maintain with our Church, that
 “ The souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity.” And yet that this joy and felicity are not so full and compleat, but that there is still room
 for

for us to pray to God, “ That he would accomplish the number of his elect, and hasten his kingdom, that all those that are departed in the true faith of his holy Name, may have their perfect consummation and bliss both in body and soul, in his eternal and everlasting glory.”

HAVING mentioned the opinion of some English writers concerning the state of the soul after death ; let us now hear what a learned foreigner advances relating to the same subject : which, that it may be of more general use, I shall translate into our own language. *Phil. Limborch. Theolog. Christ.* chap. x. book 6. *De statu animarum post mortem* : “ Tho’ perhaps to say nothing about this doctrine might be esteemed safer, because the Scripture treats of it in a sparing manner ; and consequently it may be looked upon as rashness for any one to enlarge upon it ; yet to obviate certain gross and mischievous errors, there are some things to be explained, the Scripture itself being our guide.

From thence I alledge, First, *That the soul does not die with, but survives the body.* And tho’ this might be very sufficiently proved from reasons of Philosophy ; yet setting these aside, we shall maintain that truth by clear and undoubted testimonies of Scripture.

Eccles.

Ecclef. xii. 7. *The dust shall return to the earth as it was ; and the spirit shall return unto God who gave it.* Matt. x. 28. *Fear not them which kill the body, but are not able to kill the soul.* 2 Cor. v. 8. *We are willing rather to be absent from the body, and to be present with the Lord.* Philip. i. 23. *Having a desire to depart, and to be with Christ.* To these add the places where the faithful in death are said to commend their souls to God. Acts vii. 59. Stephen saith, *Lord Jesus receive my spirit.* And Peter, 1 ep. iv. 19. charges those *who suffer according to the will of God, that they commit the keeping of their souls to him in well-doing, as unto a faithful Creator.* For to what purpose shall that be committed to God which dies, and hath no longer any existence? Farther, 2 Tim. i. 12. *I know whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day.* For there, and in verse 14, the Apostle takes notice of a double pledge; verse 14, one from God to us, viz. the Divine Precepts; and verse 12, another from us to God, viz. That of our Soul; which those who die in the faith commit to God the Creator as a pledge of the greatest value, to be preserved even to the last day of the Resurrection, and then to be reunited with the body, that together with the body it may enjoy a blessed immortality.

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The *second* particular which I alledge, is, *That the soul which survives the body, does not sleep, neither is deprived of all thought,* which is next to a state of annihilation. Rev. vi. 10. The souls under the altar are introduced, crying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* Chap. xiv. 4. *These are they which were not defiled with women; for they are virgins: These follow the Lamb whilsoever he goeth.* Tho' this is delivered to us by way of parable, yet we are to interpret it so as to attribute something analagous to the souls.

Neither does it seem consistent with the nature of spirits; the very essence of which, without thought, can hardly be conceived that it should sleep. It cannot indeed exercise those operations to which the ministry of the body is required; and consequently it doth not seem to be able to acquire experimental knowledge: And to this consideration those places seem to refer, which say that the thoughts of the dead perish; that is, of such things, to the knowledge of which the ministry of the body is necessary; such for instance as are done under the sun. But that the soul is in itself deprived of thought, is by no means to be granted; nor does it seem reconcileable with the existence of the soul.

Thirdly,

Thirdly, That as the souls of the godly have not their full triumph in Heaven, nor enjoy the beatific vision of God: So neither have the souls of the wicked their full and proper punishment in Hell, before the last day of Judgment. That the souls of the godly are in a particular secure state, and with respect to their condition in a happy one, and have an inward enjoyment of themselves; which is as it were the beginning and prelude of a future triumph and heavenly joy, supported with a certain expectation of it; is to me a matter void of all doubt. But the complete triumph shall take place in the last day of Judgment, when the last enemy, Death, shall be destroyed, 1 Cor. xv. 26. and the souls shall be restored to their bodies that are raised from the grave: For there can be no complete triumph till all enemies be subdued: From hence it is that the Triumph and Crown of Glory is in several places deferred even to the Last Day; as 2 Tim. iv. 8. 2 Thess. i. 6, 7. 1 Pet. i. 6, 7. and elsewhere.

You will object perhaps what our Lord saith to the thief, Luke xxiii. 43. *To-day shalt thou be with me in Paradise*: And the Apostle's desire *to depart, and to be with Christ*, Phil. i. 23. And Ecclef. xii. 7. where *the spirit* is said *to return unto God who gave it*. To which I answer, *To be with God and Christ,*
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in Paradise, does not necessarily signify the enjoyment of that perfect glory and blessed vision of God in Heaven ; but that we shall be in a certain quiet state, and, with regard to the condition of it, an happy one ; and there be so much under the Divine protection, that no body can give us any disturbance, or in any respect interrupt our happiness, so as to be an impediment to our future glory.

Therefore the souls of the godly are with Christ, which are preserved by Him in hopes of a Resurrection, and at the last day of being reunited with their bodies. You will, it may be, appeal to the Apostle's words, 2 Cor. v. 1. *We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.* I answer, the Apostle does not speak of the state of the separate soul ; but of the state of our glorified body, which the Lord will give us at the Resurrection. This appears from the antithesis of the present condition of our bodies, to that which is future. Now is the body mortal and in a short time to be dissolved : At the Resurrection the body will be immortal and glorified and eternal. But he speaks of it as present, because of it's utmost certainty, according to the manner used by the sacred writers ; as John iii. 18. and v. 24.

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By the same way of reasoning it appears to us most probable, that the souls of the wicked shall not immediately after death be tormented with Hell Fire ; but, bound in chains of darkness, be reserved to the Day of Judgment ; and in the mean while vexed and disquieted with horror and anguish, the beginning of infernal punishment. The parable of the rich glutton, *Luke xvi.* who after death is represented lifting up his eyes in Hell, is no proof that infernal punishments begin immediately after death : For no certain application is to be drawn from every part of a Parable : But what concerns us, is, the scope and intent of the Parable.—*Beza*, in his *Opusc. Theol.* part 1. page 461. (wherein he both defends and blames *S. Castellio*) believes that by the word *Hades* here is to be understood the *Grave* : his words are to this purpose ; *That the several parts of the similitude are not to be regarded, so much as the very intention of Christ. So in other places we are to consider in what manner the Dead speak, and whether they have eyes, tongue, and fingers in that place of Hell. It is therefore sufficient for us, that Christ under those figures describes to us as in a picture such things as agreeable to our capacity represent to us the state of our future life. And consequently his placing the Grave of the rich man as in the midst of flames, signifies to us, that there he is not a dead corpse, but a living man.*

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This whole affair, in my opinion, is most advantageously illustrated by the similitude of sleep, which is several times used in Scripture. For nothing in Scripture is more frequent, than to call the death of the godly a sleep; because from thence, in the same manner as from sleep, there shall be a rising again. Let the state of sleep be applied to death, or rather the state of those that sleep to the dead, the case will then be very clear. In sleep, the whole man sleeps, so as that he can have no perception of outward objects: But the soul doth not sleep, neither is it altogether deprived of it's inward functions: This, even the dreams that so often occur to us, evidently demonstrate. So likewise in death, the whole man is dead, not having any perception of outward objects, or the exercise of any operations, which require the service of the body: And yet the soul that remains dieth not, nor sleepeth; but exercises the inward functions of thinking: From which we conclude that not the souls, but the men, are said to die and sleep. And besides, some of our dreams are pleasant; they refresh us, and detain us by an agreeable contemplation: Others are dreadful, terrible; representing certain calamities in such a manner, that we are affected and frightened by them, as if they were really present. Just so is the condition of separate souls, of a two-fold nature. The souls of
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the faithful and godly are possessed with agreeable, pleasing thoughts, arising from a sure, and not far-distant hope of approaching happiness; and with respect to their condition are partakers of spiritual happiness. But as to the souls of wicked men and infidels, they are constantly terrified with the grievousness of approaching punishment, and with trouble and anxiety dread the punishment that will soon overtake them, as if it was already present.

Farther, when a man awakes from sleep, certain vital operations are resumed, and the soul, together with the organs of the body, hath the perception of certain ideas from outward impressions: So when men are raised from the dead, the operations of the whole man return to them; but indeed very different ones according to the two-fold state of men. When the souls of the faithful shall be united to glorified bodies, the happiness of the blessed will be complete, they will have a full perception of heavenly joy, and a solid triumph. But wicked and condemned souls being restored to their bodies, shall together with them be cast into Hell, to suffer the punishment due to their wickedness. This opinion is most agreeable to the nature of the separate soul, to that of the last judgment, and to the testimonies of holy Scripture, wherein mention is made of men departed this life,

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or of the separate soul. And that was the common opinion of the Fathers *Irenæus, Tertullian, Cyprian, Ambrose, Augustin*, and others; whose phraseology, tho' it be different, whilst some place the souls in Heaven, others in Hell, as to the thing itself there is the greatest harmony, viz. That the souls of the godly are in a secure and happy state, and enjoy the highest contemplation of promised happiness; and yet not fully consummated, but in the Resurrection shall attain to the greatest perfection of this promised reward.

T H E E N D.

